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WHITE'S GRAMMAR SCHOOL TEXTS.

HOMER'S ODYSSEY

BOOK I.

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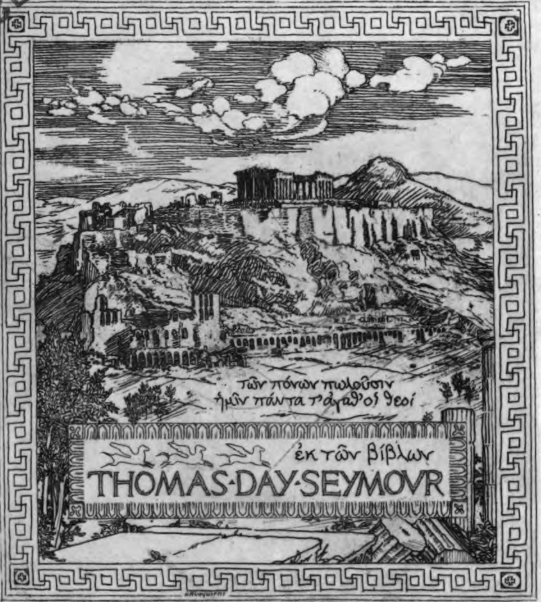

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WHITE'S GRAMMAR SCHOOL TEXTS.

THE FIRST BOOK

OF

HOMER'S ODYSSEY

WITH A VOCABULARY

AND SOME ACCOUNT OF GREEK PROSODY

BY

JOHN T. WHITE, D.D. OXON.

THIRD THOUSAND

LONDON

LONGMANS, GREEN, AND CO.

1887

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PREFACE.

FOR some long time past it has been widely felt that a reduction in the cost of *Classical Works* used in schools generally, and more especially in those intended for boys of the middle classes, is at once desirable and not difficult of accomplishment. For the most part only portions of authors are read in the earlier stages of education, and a pupil is taken from one work to another in each successive half-year or term; so that a book needlessly large and proportionably expensive is laid aside after a short and but partial use.

In order, therefore, to meet what is certainly a want, Portions of the *Classical Writers* usually read in Schools are now being issued under the title of GRAMMAR SCHOOL TEXTS; while, at the request of various Masters, it has been determined to add to the series some portions of the *Greek Testament*.

Each TEXT is provided with a VOCABULARY of the words occurring in it. In every instance—with the exception of Eutropius and Æsop—the origin of a word, when known, is stated at the commencement of the article treating of it, if connected with another

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Latin, or Greek, word; at the end of it, if derived from any other source. Further still, the primary or etymological meaning is always given, within inverted commas, in Roman type, and so much also of each word's history as is needful to bring down its chain of meanings to the especial force, or forces, attaching to it in the particular "Text." In the Vocabularies, however, to Eutropius and Æsop—which are essentially books for beginners—the origin is given of those words alone which are formed from other Latin or Greek words, respectively.

Moreover, as an acquaintance with the principles of GRAMMAR, as well as with ETYMOLOGY, is necessary to the understanding of a language, such points of construction as seem to require elucidation are concisely explained under the proper articles, or a reference is simply made to that rule in the *Public Schools Latin Primer*, or in *Parry's Elementary Greek Grammar*, which meets the particular difficulty. It occasionally happens, however, that more information is needed than can be gathered from the above-named works. When such is the case, whatever is requisite is supplied, in substance, from *Jelf's Greek Grammar*, *Winer's Grammar of New Testament Greek*, or the *Latin Grammars of Zumpt and Madvig.*

LONDON: *September*, 1880.

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INTRODUCTION.

OF the country and age of Homer not even the ancient Greeks themselves had any certain knowledge. Out of about nineteen places, wherein it has been asserted that he was born, seven have been considered as having established, on various grounds, the better right to claim this high distinction. The names of these seven are contained in the following line:—

Smyrna, Rhodos, Colophon, Salamis, Chios, Argos, Athenæ.

The generally received opinion has hitherto been that the pretensions of the rest must be set aside in favour of Smyrna; and, if it be accepted as the true one, Homer must have been an Asiatic Greek. The age, moreover, in which he flourished has been as much a subject of dispute as the place of his birth. Various dates have been assigned to it, ranging from B.C. 1184 to B.C. 684, and thus exhibiting a difference, between the earliest and the latest, of no less than five hundred years. An opinion that the poet was blind has more or less prevailed, though perhaps it has no better foundation than that, in the Cumæan dialect, ὅμηρος is equivalent to τυφλός, *i. e.* "blind." His very existence, even, has been called in question; and it has been affirmed that the poems which pass under his name are in reality the production of Bards known by the name of Rhapsodists. One thing, however, seems to be

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generally recognized, viz. that the Homeric poems were composed before writing was known, and were long handed down by oral teaching.

From the poet's assigning especial prominence and glory in the Iliad to the Achaians, while he makes no mention of the Dorians, it has recently been held that he was in all probability an Achaian Greek living before the time of the Dorian conquest of the Peloponnesus (which took place about B.C. 1104), and in all likelihood at no distant date from the fall of Troy—probably within fifty years of that event. Again it is stated that the first result of the Dorian conquest was the Æolic migration. Many fugitives, expelled from various parts of Greece, passed first into the North of the Peloponnēsus, and afterwards into Asia Minor. Together with these "the more genial and appreciative portion of the nation, the recitation of the poems could not but migrate too." And as the poems thus became domiciled for a while in Asia, all that related to them, and most of all Homer himself, came to be regarded as Asiatic.

The grammatical construction of the language in the First Book of the Odyssey presents no especial difficulty. It is different, however, with regard to the Homeric Dialect. Information on this last subject is given at p. 81 of Parry's Greek Grammar; and the *General View of the Dialects*, at p. 169 of the same work, may be consulted with advantage. As an addition to what may be found at the places above mentioned, the following remarks are offered.

The augment, whether syllabic or temporal, is frequently omitted in simple and in compound verbs alike; e. g. *πλάγχθη* for *ἐπλάγχθη*, v. 2; *πάθεν* for *ἔπăθεν*, v. 4; *φύγον* for *ἔφῠγον*, v. 11; *ὄλοντο* for *ὤλοντο*, v. 7.

In verbs compounded of a preposition and a simple

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verb, the preposition is often separated from the simple verb by the figure *τμῆσις* ("cutting *or* severance"):—*κατὰ βοῦς ἤσθιον* for *βοῦς κατήσθιον*, vv. 7, 8; *ἐν δώματα ναίει* for *δώματα ἐνναίει*, v. 51.

The pronoun *ὁ, ἡ, τό* is found both as a demonstrative and a relative. Thus *ὁ*, vv. 23, 326; *τοῦ*, v. 328; *τά*, v. 152; *τήν*, vv. 63, 113; *τόν*, vv. 44, 80, are demonstrative;—*τῷ*, v. 17; *τόν*, v. 30, are relative.

The present imperative, middle or passive, in *ου* often assumes the uncontracted form *εο*: *ἐμπάζε* (for *ἐμπάζου*)

Substantives, and adjectives inflected according to them, undergo occasionally certain changes from the usual forms

In the First Declension, the Genitive Singular of masculine nouns is at times changed from *ου* into *ᾱο*; e. g. *Μερμερίδᾱο* for *Μερμερίδου*, v. 259; *Ἀτρείδᾱο* for *Ἀτρείδου*, vv. 35, 40; *Ὀρέστᾱο* for *Ὀρέστου*, v. 40:—also into *εω*, e. g. *Πηληιάδεω* for *Πηληιάδου* (Il. 1, 1). The Genitive Plural of both masculine and feminine nouns becomes *ᾱων* instead of *ῶν*: e. g. *θεᾱων* for *θεῶν*, v. 14; *δμωᾱων* for *δμωῶν*, v. 435; *παρειᾱων* for *παρειῶν*, v. 334:—so, *αἰχμητᾱῶν* for *αἰχμητῶν* (Il. 1, 152). The Dative Plural is found as *ῃς, ῃσι(ν)* for *αις*: thus *πρώτῃσι θύρῃσι* for *πρώταις θύραις*, v. 255.

In the Second Declension, the Genitive Singular *ου* is often changed into *οιο*, and the Dative Plural *οις* into *οισι(ν)*: thus *θαλάμοιο* for *θαλάμου*, v. 441; *ξείνοιο* for *ξείνου*, v. 405; *ἀνθρώποισι* for *ἀνθρώποις*, v. 391; *ἀμφιπόλοισι* for *ἀμφιπόλοις*, v. 357.

In the Third Declension the form of the Dative Plural widely varies. Thus there occur *μνηστῆρ-σιν* from *μνηστήρ*, v. 254; *στήθ-εσσι* from *στῆθ-ος*; *Κυκλώπ-εσσι* from *Κύκλωψ* (= *Κύκλωπ-ς*); *λεχ-έεσσι* from *λέχος*, v. 366. In diphthong-nouns of this declension, those in *εύς*

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often have the Genitive, Dative, and Accusative Singular in ῆος, ῆϊ, ῆα, and the Nominative, Genitive, and Accusative Plural in ῆες, ήων, ῆας: thus Ὀδυσῆος, v. 65; Ὀδυσῆϊ, vv. 21, 48; Ὀδυσῆα, vv. 74, 212, *etc.*; βασιλῆα, v. 386; βασιλῆες, v. 394: so, νηός, vv. 171, 260; νῆα, vv. 303, 311.

Other variations from the forms of words occurring in such Greek authors as are usually read in the earlier stages of a classical education will be found to occur more or less frequently, throughout the present Book of the Odyssey; but be they what they may, they are explained under the several articles in the Vocabulary.

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PROSODY.

As the treatment of Greek verse is, for the most part, but little noticed in Elementary Grammars, if it be not altogether passed over, such particulars as appear requisite for understanding the formation of Homeric lines are here supplied for the use of those who desire to turn their attention to the subject.

Hexameter, or *Heroic Verse.*

The Hexameter (or *Heroic Verse*)—the metre in which Homer's Odyssey is written—belongs to Dactylic Verse. It consists, as its name implies, of six metres or feet, of which the first four may be either dactyls or spondees; the fifth is regularly a dactyl, though sometimes a spondee; the sixth always a spondee or trochee. When a spondee occurs as the fifth foot, the line is termed *Spondaic*; cf. vv. 29, 209, 219, *etc.*

Cæsūra (*τομή* = *cæsūra*, "a cutting," *i. e.* a dividing of a verse into two parts) is required either, **a.** after the first syllable of the third foot (*τομὴ πενθημιμερής*=*semiquinaria*, also *masculine*, *cæsūra*); or, **b.** after the second syllable of the third foot, if a dactyl (*τομὴ κατὰ τρίτον τροχαῖον* = *trochaic*, also *feminine*, *cæsūra*); or, **c.** after the first syllable of the fourth foot (*τομὴ ἑφθημιμερής* = *cæsura semi-septenaria* or *hepthemimeral cæsura*). But no instance of this occurs in the first Book of the Odyssey. It need scarcely be added that *cæsura* is concurrent with the end of a word.

a. *ἀλλ' οὐδ' ὣς ἑτάρους—ἐρρύσατο, ἱέμενός περ*, v. 6.

b. *ἄνδρα μοι ἔννεπε, Μοῦσα—πολύτροπον, ὃς μάλα πολλά*, v. 1.

c. *μάντι κακῶν, οὐ πώποτέ μοι—τὸ κρήγυον εἶπας* (Il. 1, 106).

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There is, also, a peculiar kind of *cæsūra* called *cæsūra bucolica* (τομὴ βουκολἴκή, *i.e. bucolic cæsūra*), which is at times found at the close of the fourth foot after one of the before-mentioned *cæsūræ*. It occurs not unfrequently in Homer; but its name is of a later date than his age, being obtained from the fact of the Greek Bucolic poets having made great use of this form of the hexameter verse. Virgil, following them, employs it frequently in his Eclogues and Georgics. Its tendency is to give a sudden check to the current of the line.

οἱ μὲν δυσομένου—Ὑπερίονος—οἱ δ' ἀνιόντος, v. 24.

ἀλλ' ὅγε τέρπετο δαιτὶ—παρήμενος—οἱ δὲ δὴ ἄλλοι, v. 26.

Prosodial Figures.

Aphæresis (ἀφαίρεσις, "a taking away") is the elision (of which the sign is *apostrophe*, ') of a short final vowel before the incipient vowel, whether long or short, of a following word:—πολλὰ δ' ὅγ' ἐν πόντῳ, for δὲ ὅγε, v. 4;—κάκ' ἔμμεναι, for κακά, v. 33;—κεῖμεν' ἐπ' ἠπείρου, for κείμενα ἐπί, v. 162;—πευθοίαθ' οἱ ἄλλοι, for πευθοίατο (τ being changed into θ before the following aspirated vowel), v. 157.—N.B. The final ι of the dat. sing. and plur. of nouns of the 3rd declension is rarely elided.

In Epic poetry the final αι of verbal forms is sometimes elided; but rarely so in nouns. Except in the cases of μοί, σοί, and perhaps μέντοι, οι is held not to be elided in Homer:—βούλομ' ἐγὼ λαόν, for βούλομαι (Il. 1, 117);—ἔρχομ' ἔχων, for ἔρχομαι (Il. 1, 168);—εἴπ' ἄγε μ', ὦ πολύαιν' Ὀδυσεῦ, for μοί (Il. 9, 673).

In Epic poetry the final α of the adverb ἄρα, and of the prepositions ἀνά, κατά, παρά is dropped before even a following consonant:—τίς τ' ἄρ σφωε θεῶν, for ἄρα (Il. 1

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8);—θείομεν, ἂν δ' αὐτήν, for ἀνά (Il. 1, 143);—ποίν τινα πὰρ Τρώων, for παρά (Il. 2, 355).

Diæresis (διαίρεσις, "a dividing *or* separating") is the dividing of one syllable (being a diphthong) into two. It is signified by two points (··) being placed over the second vowel :—ὀξέϊ, v. 99.

Synæresis (συναίρεσις, "a taking together") is the pronouncing of two syllables as one :—πλέων ἐπὶ οἴνοπα πόντον (as if πλῶν), v. 183;—ἐξ ἡμέων γάρ φασι (as if ἡμῶν), v. 33.

Arsis (ἄρσις, "a raising") is the term denoting that syllable on which in scansion the emphasis rests, and which in genuine feet is always a long one. In a Dactyl, or a Spondee representing a Dactyl, it rests on the first syllable (in an Iambus, on the last):—ἄνδρα μοι ἔννεπε, Μοῦσα (the arsis falls on ανδρ, εν, Μουσ), v. 1;—πολλῶν δ' ἀνθρώπων ἴδεν (the arsis falls on πολλ, αν, ων), v. 3.

A short syllable at the end of a word is sometimes made long in *Arsis*, if it begins a foot :—Ζηνὸς ἐνῑ μεγάροισι (the short ι is lengthened), v. 27;—ἐκ γὰρ Ὀρεστᾱο̄ τίσις (the final ο is lengthened), v. 40;—ἀρνύμενο̄ς ἥν (*os* is lengthened), v. 5.

Position.

A short final vowel before two consonants or a double consonant in the following word is mostly, but not always, long by position :—ὦ πάτερ ἡμέτερε̄ Κρονίδη, ὕπατε̄ κρειόντων, v. 45; ὅππως κε̄ μνηστῆρας, v. 270; ἀψ ἴτω ἐς μέγαρον, v. 276; ἀλλά ποθῑ Ζεύς, v. 348 :—but ὑλήεντῐ Ζᾰκύνθῳ, v. 246.

Vowels and Diphthongs.

Of the vowels, ε and ο are short, η and ω are long, by

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nature; but α, ι, υ are doubtful, *i. e.* are found sometimes short, sometimes long. All diphthongs are long.

Long Vowel, or Diphthong, before a Vowel.

A long vowel, or a diphthong, may be shortened at the end of a word, if the following word begins with a vowel; as, *πλάγχθῆ ἐπεὶ Τροίης*, v. 2; *Τροίῃ ἐν εὑρείῃ*, v. 62; *ἐξ ἐμεῦ οἷα φίλοι*, v. 313; *ἀνθρώπους ἐπεὶ ἔκτανε*, v. 299; *παρτιθεῖ, εὖτ' ἄν*, v. 192.

Contraction.

Every contracted syllable is long; as *ηὔδᾱ* (contracted from *ηὔδαε*), v. 213; *προσηύδᾱ* (contracted from *προσηύδαε*), v. 252; *ἀρνεῖται* (contracted from *ἀρνέεται*), v. 249.

Hiatus.

Hiatus (hiātus, "a yawning") is the meeting of two vowels, of which the one forms the ending of a word, the other the beginning of the following word. It is admitted but rarely even into Epic poetry, and then only in the following instances:—**a.** When the former of the two words ends in a long vowel or diphthong; as, *νῆας ἐνιπρῆσαι, ὅτι μὴ αὐτός γε Κρονίων*, where hiatus occurs at *μή* (Il. 13, 319).—**b.** Where the vowel is rarely or never elided; as, *παιδὶ ὄπασσε* (Il. 17, 196); *καί ῥ' ἦγον προτὶ ἄστυ ἀελπτέοντες σόον εἶναι* (Il. 7, 310).—**c.** Where the two words are divided by punctuation; as, *ἀλλ' ἄνα, εἰ μέμονάς γε καὶ ὀψέ περ υἷας Ἀχαιῶν* (Il. 9, 247).—**d.** Where the two words are separated by *cæsura;* as, *οἱ δ' ἀμφ Ἀτρείωνα—ἀολλέες ἠγερέθοντο* (Il. 23, 233); see, also, *Digamma* at end.

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The Digamma.

In the language of the Pelasgi, who are said to have been the earliest inhabitants of Greece, there was a letter occupying the sixth place in the alphabet which was named *Digamma* in consequence of its resemblance to two gammas (ΓΓ) placed one on the top of the other (*F*). Originally it was termed *Bau* or *Fau*. Its sound appears to have corresponded with that of the English *f* or *ph*. The most ancient Greeks, it is said, pronounced it before every word beginning with a vowel, and also employed it between two vowels coming together in the same word, and before *ρ*. In later times it was termed the *Æolic* Digamma in consequence of the Æolians having retained traces of the original form of the national language much longer than any other of the Greek tribes. In other dialects than the Æolic the letter itself became obsolete at a very early date, although its power and its sound (modified variously into *β*, *γ*, *υ*, or *ου*) were in many instances preserved through customary usage. In Homer's time it still existed, though it seems to have been passing out of use. This is evident from the poet employing the same word either with or without the *digamma* according to the exigency of his verse, as will be presently shown.

The digammated words found in the *first Book of the Odyssey* are ἄναξ, ἀνάσσω, ἄστυ, ἐείκοσι, the various forms of εἴδω (*video*), εἶπα, εἶπον and ἔειπον, ἕκαστος, ἔοικα, ἑός and ὅς (*suus*), ἔπος, ἔργον, ἐρέω, ἐρίηρος, ἕρκος, ἐσθής, ἕσπερος, ἕταρος, ἔτος, ἵεμαι, ἶσος, ἵστημι, οἶκος, οἶνος, οἴνοψ, οὗ, οἷ, ἕ (*sui*, *sibi*, *se*), ὥς. In digammated verbs the digamma may be placed before the augment.

The following are instances in which the same word, or a part of the same word, is used both with and without

the digamma :—ἀλλ' ἄγε μοι τόδε Fειπέ, v. 169; θύγατερ Διὸς, εἰπὲ καὶ ἡμῖν, v. 10;—ἔβαν οἰκόνδε Fέκαστος, v. 424; ὅπως ἐθέλῃσιν ἑκάστῳ, v. 349.

Further there is no real hiatus in Homer before digammated words. This may be seen in the instances above given of the use of the digamma, and also in the following examples :—ἐγὼν οἴκοιο Fάναξ ἔσομ', v. 397; τρύχουσι δὲ Fοῖκον, v. 248; πλέων ἐπὶ Fοίνοπα πόντον, v. 183; εἰ μετὰ Fοῖς ἑτάροισι, v. 237; see *Hiatus*.

Moreover, a final short syllable, ending in a consonant, is found lengthened before a word which takes the digamma; as, τῷ κεν Fοὶ τύμβον, v. 239.

Final Syllables.

1. a. Words ending in **α** are short; as, ἐλώριᾰ, πρῶτᾰ, θύγατρᾰ, ἄποινᾰ, ἀμφότερᾰ (nom. and acc. plur. of ἀμφότερος), ἔτυψᾰ, τέτῠφᾰ.

b. *Exceptions*. Final **α** is long

(a) In nouns in **αα, εα, οα, υα, ωα**; also, in nouns which have a consonant before *α* and form the genitive in *ας*; as, Ναυσικάᾱ, θεᾱ, στοᾱ, γύᾱ, μωᾱ (for μοῦσᾰ); Λήδᾱ; but see below, no. (f).

(b) In polysyllabic nouns in **αια**; as, ἀρχαίᾱ, σεληναίᾱ. But some polysyllabic names of places ending in **αια** follow the general rule; as, Ἱστίαιᾰ.

(c) In dissyllabic nouns in **εια**; and in such polysyllabic abstract nouns in **εια** as are derived from a verb in **εύω**; as, χρείᾱ, λείᾱ;—βασιλείᾱ (*a reign*, from βασιλεύω), Other polysyllabic nouns of this class follow the general rule; as, ἀλήθειᾰ, βασίλειᾰ (*a queen*, from βασιλεύς). γλυκεῖᾰ, ἱέρειᾰ.

(d) In nouns in **ια**; as, σοφίᾱ, φιλίᾱ, ἁγίᾱ. But the

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following classes of words fall under the general rule; viz. names applied to women, as, ψάλτριᾰ, *a female harper*;—the feminine adjectives δῖᾰ, *divine*; πότνιᾰ, *venerable*; μίᾰ and ἴᾰ, *one*;—and all words having υ before ια; as, μυῖᾰ, τετυφυῖᾰ.

(e) In dissyllabic words in οια, and feminines of adjectives in ος; as, ποίᾱ, *the summer, the year*; τοίᾱ, nom. fem. of τοῖος; ὁμοίᾱ, nom. fem. of ὅμοιος.

(f) In nouns in ρα; except when ρα is preceded by υ, a diphthong, or a vowel before ῤῥ; as, ἀγορᾱ, ἡμέρᾱ, λύρᾱ, ἀμφοτέρᾱ (nom. fem. sing. of ἀμφότερος);—but γέφῡρᾰ, σφῦρᾰ; μάχαιρᾰ, μοῖρᾰ, πεῖρᾰ; Πύῤῥᾰ, Κίῤῥᾰ. Yet κολλύρᾱ, ἑταίρᾱ have their last syllable long, notwithstanding the preceding υ and diphthong.

(g) In the vocative singular of nouns in ας of first declension; as, Αἰνείᾱ, voc. of Αἰνείας; ταμῖᾱ, voc. of ταμῖας.

(h) In the nominative, vocative, and accusative dual of nouns of the first declension; as, τελώνᾱ, ταμῖᾱ; θαλάσσᾱ, μούσᾱ.

(i) In the Doric genitive case of masc. nouns of the first declension; as, Βοῤῥᾶ.

(j) In poetic vocatives in α; as, Πολυδαμᾶ.

(k) In all contracted words in α; as, τίμα for τίμαε; ηὔδᾱ for ηὔδαε.

(l) In the accusative singular of masculine nouns of the third declension in εύς; as, βασιλέᾱ, ἱερέᾱ.

2. a. Words ending in αν are short; as, γαῖᾰν, μέγᾰν, μοῖρᾰν, μέλαινᾰν, ἤλᾰσᾰν, ἔτυψᾰν.

b. *Exceptions.* Final αν is long

(a) In the nominative singular of masc. nouns in αν of the third declension; as, Τιτᾱν.

(b) In adverbs in αν; as, πέρᾱν. But ὅτᾰν has its last syllable short.

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(c) In the accusative singular of masculine nouns in **ας** of the first declension; as, Αἰνείᾱν, ταμίᾱν;—also of such feminine nouns of the first declension as end in **α**, and have the accent on the penultima; as, σοφίᾱν, φῐλίᾱν.

3. a. Words ending in **αρ** are short; as, ἄφᾰρ, αὐτᾰρ, νέκτᾰρ, ὄνᾰρ.

b. *Exception.* Final **αρ** is long in monosyllables; as, κᾱρ, *the head;* ψᾱρ, *a starling.* Yet the conjunction γᾰρ has αρ short.

4. a. Words ending in **ας** are long; as, Αἴᾱς, ἐρέτᾱς, θεοπροπῐᾱς, θοᾱς.

b. *Exceptions.* Final **ας** is short

(a) In nouns of the third declension not forming the genitive in αντος; as, Παλλᾰς, γῆρᾰς, γέρᾰς.

(b) In the accusative case plural of nouns of the third declension; as, δαίμονᾰς, κύνᾰς, νῆᾰς, πόδᾰς.

(c) In ἥμεᾰς for ἡμᾶς; ὕμεας for ὑμᾶς; σφέας for σφᾶς.

(d) In the second person singular of the first aorist and perfect indicative; as, ἔτυψᾰς, τέτῠφᾰς.

(e) In adverbs in **ας**; as, ἀτρέμᾰς, *without trembling;* ἑκᾰς, *far off.*

5. a. Words ending in **ι** are short; as, βασιλῆῐ, μάντῐ, ἶφῐ, κλῦθῐ, περῐ, τηλόθῐ.

b. *Exceptions.* Final **ι** is long

(a) In pronouns and adverbs which take the *iota demonstrativum;* as, οὑτοσῑ, αὑτηῑ, τουτῑ; νυνῑ, δευρῑ. So ὁδῑ for ὅδε; ταυτῑ for ταῦτα.

(b) In indeclinable words in **ι**; as, κρῑ, *barley;* ξῑ, πῑ, the names of letters.

6. a. Words ending in **ιν** are short; as, μάντῐν, μῆνῐν, μῐν, πόλῐν, ὕβρῐν. Under this rule fall, likewise, all words to which ν is added; as, ἐστῐν, προθέουσῐν, χερσῐν.

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b. *Exceptions.* Final ιν is long

(a) In all words having their nominative cases in either ιν or ις; as, ἀκτῖν, δελφῖν.

(b) In all circumflexed words; as, ἡμῖν, ὑμῖν.

7. a. Words ending in ις are short; as, αὖτῐς, μάντῐς, οὔτῐς, πολύμητῐς.

b. *Exceptions.* Final ις is long

(a) In all nouns increasing long in the genitive case; as, κνημῖς, κνημῖδος, *a greave;* ὄρνῖς, ὄρνῖθος, *a bird;* σφραγῖς, σφραγῖδος, *a seal.*

(b) In monosyllabic nouns in ις; as, θῖς, *the shore;* ῥῖς, *the nose;* plur. *the nostrils.* But τῐς is short.

8. a. Words ending in υ are short; as, γλυκῠ, γόνῠ, δάκρῠ, νῠ (adv.), ὀξῠ, πολῠ, σῠ.

b. *Exceptions.* Final υ is long

(a) In the adverbs γρῡ, ῡ.

(b) In the names of letters ending in υ; as, μῡ, νυ.

(c) In the third person singular of imperfect and 2. aorist indicative of verbs in μι of the fourth conjugation; as, ἀνέδῡ, κατέδῡ, ἔφῡ.

9. a. Words ending in υν are short; as, γλυκῠν, εὐρῠν, τοίνῠν (but in Aristophanes, by poetic licence, τοίν¯ν), σῠν.

b. *Exceptions.* Final υν is long

(a) In the nominative singular of nouns of the third declension which end in υν, ῡνος; as, μόσσῡν, μόσσῡνος, *a wooden house* or *tower;* Φόρκῡν, Φόρκῡνος, *Phorcyn* or *Phorcys*, a sea-deity.

(b) In the accusative case singular of words which have their nominative in ῡς; as ἰλῡν from ἰλῡς, *mud;* ἰσχῡν from ἰσχῡς, *strength* (but shortened in Pindar by poetic licence).

(c) In the first person singular of imperfect and 2. aorist

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indicative of verbs in *μι* of the fourth conjugation; as, *ἔδῡν*, *ἐζεύγνῡν*, *ἔφῡν*.

(d) In all circumflexed words; as, *νῦν*, *now*; *μῦν*, acc. of *μῦς*, *a mouse*; *ὗν*, acc. of *ὗς*, *a hog*.

10. Words ending in **υρ** are long; as, *πῡρ*, *fire* (but in the oblique cases of this word the *υ* is short; as, *πῠρός*, *etc.*).

11. a. Words in **υς** are short; as, *βαθῠς*, *deep*; *βαρῠς*, *heavy*; *κόρῠς*, *a helmet*; *μάρτῠς*, *a witness*.

b. *Exceptions.* Final **υς** is long

(a) In monosyllabic words; as, *μῡς*, *σῡς*, *ῡς*.

(b) In words of more than one syllable which take *ῠος* in the genitive singular; as, *ἀχλῡς*, gen. *ἀχλῠος*, *a mist*; *ἰχθῡς*, gen. *ἰχθῠος*, *a fish*; *Φόρκῡς*, *Φόρκῠος*, *Phorcys* or *Phorcyn*, a sea-deity.

(c) In *δαγῡς*, gen. *δαγῡδος*, *a wax doll*, *a puppet*; *κώμῡς*, en. *κώμῡθος*, *a bundle of hay*, etc.

(d) In participles of verbs in *μι* of the fourth conjugation; as, *ζευγνῡς*.

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ARGUMENT.

The Muse invoked. Subject proposed. Calypso detains Odusseus in her island. All the gods, Poseidon alone excepted, entertain feelings of compassion for Odusseus. Poseidon goes to feast on the offerings of the Ethiopians. In his absence Zeus hold a council of the gods on Olympus. Athēnë pleads the cause of Odusseus. Zeus acknowledges the wisdom and piety of Odusseus, and explains that all his sufferings arise from Poseidon being enraged with him for blinding and killing the Cyclops Polyphēmus; and at the same time expresses an opinion that Poseidon would not persist in his wrath in opposition to the general wish of the immortals. Hereupon Athēnë expresses her intention of sending Hermes to Calypso for the purpose of informing her that the departure of Odusseus is willed by the gods, and further, of going, herself, to Ithaca in order to give certain directions to Telemăchus. Assuming the form of Mentēs, prince of the Taphii, Athēnë presents herself at the palace of Telemachus, and meets with a kind reception. The suitors of Penelŏpë enter and feast. The minstrel Phēmĭus compelled to sing for their entertainment. Telemachus, sitting close to his guest, so that his words may not be overheard, complains of the conduct of the suitors, and deplores the absence of his father. Inquires who his guest is, and whence he comes. Informed that his guest is Mentēs, prince of the Taphii, and that in the course of a voyage to Temĕsē he had touched at Ithăca. The supposed Mentēs then states that he is an old guest-friend of the

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family of Laërtes, and expresses a conviction that Odusseus will speedily return home. He then asks if Telemachus is the son of Odusseus, adding that he had not seen the latter since his departure for Troy. Reply of Telemachus. Inquiry is made as to the cause of the revelry going on in the palace. On Telemachus complaining of the conduct of the suitors, his guest expresses indignation and amazement, urges him to get rid of them, and tells him what course to pursue in order to effect their expulsion. Telemachus expresses gratitude for the advice given, and is desirous of making such a present as one guest-friend would give to another. The present declined under the plea of urgent haste. The guest then departs, having first filled Telemachus with might and courage, and put him in a higher degree in mind of his father. Telemachus joins the suitors. Phēmius sings the mournful return of the Greek princes from Troy. Penelŏpë, descending from her chamber, begs the minstrel to select some other theme. Telemachus desires her to return to her chamber, and defends the minstrel. Addresses the noisy revellers, tells them to enjoy the feast and the song, and bids them be present in the *agora* on the morrow, as he intended to order them to quit his palace. Their suppressed rage. Antinŏüs, one of the suitors, addresses him in a bantering tone. Telemachus replies, and concludes with saying that he intends to be master in his own abode. Eurymăchus, another suitor, next addresses him, and, amongst other things, inquires if the guest brought any tidings of the early return of Odusseus, and who he was and whence he came. Telemachus answers that all hope of his father's return was gone, and the guest was Mentēs. The suitors continue their revelry till the evening closes in, when they depart to their beds. Telemachus, attended by his old housekeeper, Eurycleia, retires to his chamber.

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ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Α'.

Ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
Πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσεν·
Πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,
Πολλὰ δ' ὅγ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμὸν,
Ἀρνύμενος ἥν τε ψυχὴν καὶ νόστον ἑταίρων.
Ἀλλ' οὐδ' ὣς ἑτάρους ἐρρύσατο, ἱέμενός περ·
Αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο·
Νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἠελίοιο
Ἤσθιον· αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.
Τῶν ἀμόθεν γε, θεὰ, θύγατερ Διὸς, εἰπὲ καὶ ἡμῖν.
Ἔνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν ὄλεθρον,
Οἴκοι ἔσαν πόλεμόν τε πεφευγότες ἠδὲ θάλασσαν·
Τὸν δ' οἶον, νόστου κεχρημένον ἠδὲ γυναικὸς,
Νύμφη πότνι' ἔρυκε Καλυψὼ, δῖα θεάων,
Ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι.
Ἀλλ' ὅτε δὴ ἔτος ἦλθε, περιπλομένων ἐνιαυτῶν,

Τῷ οἱ ἐπεκλώσαντο θεοὶ οἶκόνδε νέεσθαι
Εἰς Ἰθάκην, οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων,
Καὶ μετὰ οἷσι φίλοισι. Θεοὶ δ' ἐλέαιρον ἅπαντες
Νόσφι Ποσειδάωνος· ὁ δ' ἀσπερχὲς μενέαινεν
Ἀντιθέῳ Ὀδυσῆϊ πάρος ἣν γαῖαν ἱκέσθαι.
Ἀλλ' ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἐόντας—
Αἰθίοπας, τοὶ διχθὰ δεδαίαται, ἔσχατοι ἀνδρῶν,
Οἱ μὲν δυσομένου Ὑπερίονος, οἱ δ' ἀνιόντος—
Ἀντιόων ταύρων τε καὶ ἀρνειῶν ἑκατόμβης.
Ἔνθ' ὅγε τέρπετο δαιτὶ παρήμενος· οἱ δὲ δὴ ἄλλοι
Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἀθρόοι ἦσαν.
Τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·
Μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο,
Τόν ῥ' Ἀγαμεμνονίδης τηλεκλυτὸς ἔκταν' Ὀρέστης·
Τοῦ ὅγ' ἐπιμνησθεὶς ἔπε' ἀθανάτοισι μετηύδα·
"Ὢ πόποι, οἷον δή νυ θεοὺς βροτοὶ αἰτιόωνται.
Ἐξ ἡμέων γάρ φασι κάκ' ἔμμεναι· οἱ δὲ καὶ αὐτοὶ
Σφῇσιν ἀτασθαλίῃσιν ὑπὲρ μόρον ἄλγε' ἔχουσιν,
Ὡς καὶ νῦν Αἴγισθος ὑπὲρ μόρον Ἀτρείδαο
Γῆμ' ἄλοχον μνηστὴν, τὸν δ' ἔκτανε νοστήσαντα,
Εἰδὼς αἰπὺν ὄλεθρον· ἐπεὶ πρό οἱ εἴπομεν ἡμεῖς,
Ἑρμείαν πέμψαντες, ἐΰσκοπον Ἀργειφόντην,
Μήτ' αὐτὸν κτείνειν μήτε μνάασθαι ἄκοιτιν·
Ἐκ γὰρ Ὀρέσταο τίσις ἔσσεται Ἀτρείδαο,
Ὁππότ' ἂν ἡβήσῃ τε καὶ ἧς ἱμείρεται αἴης.
Ὣς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο
πεῖθ' ἀγαθὰ φρονέων· νῦν δ' ἀθρόα πάντ' ἀπέτισεν."

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Τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
"Ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
Καὶ λίην κεῖνός γε ἐοικότι κεῖται ὀλέθρῳ·
Ὡς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε ῥέζοι.
Ἀλλά μοι ἀμφ' Ὀδυσῆϊ δαΐφρονι δαίεται ἦτορ,
Δυσμόρῳ, ὃς δὴ δηθὰ φίλων ἄπο πήματα πάσχει
Νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλός ἐστι θαλάσσης,
Νῆσος δενδρήεσσα, θεὰ δ' ἐν δώματα ναίει,
Ἄτλαντος θυγάτηρ ὀλοόφρονος, ὅστε θαλάσσης
Πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς
Μακράς, αἳ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσιν.
Τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει,
Αἰεὶ δὲ μαλακοῖσι καὶ αἱμυλίοισι λόγοισιν
Θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὀδυσσεὺς,
Ἱέμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι
Ἧς γαίης, θανέειν ἱμείρεται. Οὐδέ νυ σοί περ
Ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. Οὔ νύ τ' Ὀδυσσεὺς
Ἀργείων παρὰ νηυσὶ χαρίζετο ἱερὰ ῥέζων
Τροίῃ ἐν εὐρείῃ; τί νύ οἱ τόσον ὠδύσαο, Ζεῦ;"
Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
"Τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
Πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην,
Ὃς περὶ μὲν νόον ἐστὶ βροτῶν, πέρι δ' ἱρὰ θεοῖσιν
Ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
Ἀλλὰ Ποσειδάων γαιήοχος ἀσκελὲς αἰεὶ
Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν,
Ἀντίθεον Πολύφημον, ὅου κράτος ἔσκε μέγιστον

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Πᾶσιν Κυκλώπεσσι· Θόωσα δέ μιν τέκε νύμφη,
Φόρκυνος θυγάτηρ, ἁλὸς ἀτρυγέτοιο μέδοντος,
Ἐν σπέσσι γλαφυροῖσι Ποσειδάωνι μιγεῖσα.
Ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων
Οὔτι κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αἴης.
Ἀλλ' ἄγεθ', ἡμεῖς οἵδε περιφραζώμεθα πάντες
Νόστον, ὅπως ἔλθησι· Ποσειδάων δὲ μεθήσει
Ὃν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων
Ἀθανάτων ἀέκητι θεῶν ἐριδαινέμεν οἶος."
Τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
"Ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
Εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσιν,
Νοστῆσαι Ὀδυσῆα δαΐφρονα ὅνδε δόμονδε,
Ἑρμείαν μὲν ἔπειτα, διάκτορον, Ἀργειφόντην,
Νῆσον ἐς Ὠγυγίην ὀτρύνομεν, ὄφρα τάχιστα
Νύμφῃ ἐϋπλοκάμῳ εἴπῃ νημερτέα βουλὴν,
Νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται.
Αὐτὰρ ἐγὼν Ἰθάκην ἐσελεύσομαι, ὄφρα οἱ υἱὸν
Μᾶλλον ἐποτρύνω, καί οἱ μένος ἐν φρεσὶ θείω,
Εἰς ἀγορὴν καλέσαντα καρηκομόωντας Ἀχαιοὺς
Πᾶσι μνηστήρεσσιν ἀπειπέμεν, οἵτε οἱ αἰεὶ
Μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἕλικας βοῦς.
Πέμψω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἠμαθόεντα
Νόστον πευσόμενον πατρὸς φίλου, ἤν που ἀκούσῃ,
Ἠδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν."
Ὣς εἰποῦσ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
Ἀμβρόσια, χρύσεια, τά μιν φέρον ἠμὲν ἐφ' ὑγρὴν

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Ἠδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῇς ἀνέμοιο.
Εἵλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξέϊ χαλκῷ,
Βριθὺ, μέγα, στιβαρὸν, τῷ δάμνησι στίχας ἀνδρῶν
Ἡρώων, τοῖσίντε κοτέσσεται ὀβριμοπάτρη.
Βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα,
Στῆ δ' Ἰθάκης ἐνὶ δήμῳ ἐπὶ προθύροις Ὀδυσῆος,
Οὐδοῦ ἐπ' αὐλείου· παλάμῃ δ' ἔχε χάλκεον ἔγχος,
Εἰδομένη ξείνῳ, Ταφίων ἡγήτορι, Μέντῃ.
Εὗρε δ' ἄρα μνηστῆρας ἀγήνορας. Οἱ μὲν ἔπειτα
Πεσσοῖσι προπάροιθε θυράων θυμὸν ἔτερπον,
Ἥμενοι ἐν ῥινοῖσι βοῶν, οὓς ἔκτανον αὐτοί.
Κήρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ θεράποντες
Οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ,
Οἱ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπέζας
Νίζον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ δατεῦντο.
Τὴν δὲ πολὺ πρῶτος ἴδε Τηλέμαχος θεοειδής·
Ἧστο γὰρ ἐν μνηστῆρσι φίλον τετιημένος ἦτορ,
ὀσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσὶν, εἴποθεν ἐλθὼν
Μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείη,
Τιμὴν δ' αὐτὸς ἔχοι καὶ κτήμασιν οἷσιν ἀνάσσοι.
Τὰ φρονέων, μνηστῆρσι μεθήμενος, εἴσιδ' Ἀθήνην.
Βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ
Ξεῖνον δηθὰ θύρῃσιν ἐφεστάμεν· ἐγγύθι δὲ στὰς
Χεῖρ' ἕλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,
Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"Χαῖρε, ξεῖνε, παρ' ἄμμι φιλήσεαι· αὐτὰρ ἔπειτα
Δείπνου πασσάμενος μυθήσεαι ὅττεό σε χρή."

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Ὣς εἰπὼν ἡγεῖθ᾽, ἡ δ᾽ ἕσπετο Παλλὰς Ἀθήνη.
Οἱ δ᾽ ὅτε δή ῥ᾽ ἔντοσθεν ἔσαν δόμου ὑψηλοῖο,
Ἔγχος μέν ῥ᾽ ἔστησε φέρων πρὸς κίονα μακρὴν
Δουροδόκης ἔντοσθεν ἐϋξόου, ἔνθα περ ἄλλα
Εγχε᾽ Ὀδυσσῆος ταλασίφρονος ἵστατο πολλὰ,
Αὐτὴν δ᾽ ἐς θρόνον εἷσεν ἄγων, ὑπὸ λῖτα πετάσσας,
Καλὸν δαιδάλεον· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν.
Πὰρ δ᾽ αὐτὸς κλισμὸν θέτο ποικίλον, ἔκτοθεν ἄλλων
Μνηστήρων, μὴ ξεῖνος ἀνιηθεὶς ὀρυμαγδῷ
Δείπνῳ ἀδήσειεν, ὑπερφιάλοισι μετελθὼν,
Ἠδ᾽ ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο.
Χέρνιβα δ᾽ ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
Καλῇ χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος,
Νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
Σῖτον δ᾽ αἰδοίη ταμίη παρέθηκε φέρουσα,
Εἴδατα πόλλ᾽ ἐπιθεῖσα, χαριζομένη παρεόντων·
Δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας
Παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα·
Κῆρυξ δ᾽ αὐτοῖσιν θάμ᾽ ἐπῴχετο οἰνοχοεύων.
Ἐς δ᾽ ἦλθον μνηστῆρες ἀγήνορες. Οἱ μὲν ἔπειτα
Ἑξείης ἕζοντο κατὰ κλισμούς τε θρόνους τε.
Τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
Σῖτον δὲ δμωαὶ παρενήνεον ἐν κανέοισιν,
Κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.
Οἱ δ᾽ ἐπ᾽ ὀνείαθ᾽ ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο
Μνηστῆρες, τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμήλει,

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Μολπή τ' ὀρχηστύς τε· τὰ γάρ τ' ἀναθήματα δαιτός.
Κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέα θῆκεν
Φημίῳ, ὅς ῥ' ἤειδε παρὰ μνηστῆρσιν ἀνάγκῃ.
Ἤτοι ὁ φορμίζων ἀνεβάλλετο καλὸν ἀείδειν,
Αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην,
Ἄγχι σχὼν κεφαλήν, ἵνα μὴ πευθοίαθ' οἱ ἄλλοι·
"Ξεῖνε φίλ', ἦ καί μοι νεμεσήσεαι ὅττι κεν εἴπω;
Τούτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδή,
Ῥεῖ', ἐπεὶ ἀλλότριον βίοτον νήποινον ἔδουσιν,
Ἀνέρος οὗ δή που λεύκ' ὀστέα πύθεται ὄμβρῳ
Κείμεν' ἐπ' ἠπείρου, ἢ εἰν ἁλὶ κῦμα κυλίνδει.
Εἰ κεῖνόν γ' Ἰθάκηνδε ἰδοίατο νοστήσαντα,
Πάντες κ' ἀρησαίατ' ἐλαφρότεροι πόδας εἶναι
Ἢ ἀφνειότεροι χρυσοῖό τε ἐσθῆτός τε.
Νῦν δ' ὁ μὲν ὣς ἀπόλωλε κακὸν μόρον, οὐδέ τις ἡμῖν
Θαλπωρή, εἴπερ τις ἐπιχθονίων ἀνθρώπων
Φῇσιν ἐλεύσεσθαι· τοῦ δ' ὤλετο νόστιμον ἦμαρ.
Ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
Τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες;
Ὁπποίης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται
Ἤγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωνται;
Οὐ μὲν γάρ τί σε πεζὸν ὀΐομαι ἐνθάδ' ἱκέσθαι.
Καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' εὖ εἰδῶ,
Ἠὲ νέον μεθέπεις, ἦ καὶ πατρώϊός ἐσσι
Ξεῖνος, ἐπεὶ πολλοὶ ἴσαν ἀνέρες ἡμέτερον δῶ
Ἄλλοι, ἐπεὶ καὶ κεῖνος ἐπίστροφος ἦν ἀνθρώπων."
Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·

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"Τοιγὰρ ἐγώ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.
Μέντης 'Αγχιάλοιο δαΐφρονος εὔχομαι εἶναι
Υἱὸς, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.
Νῦν δ' ὧδε ξὺν νηῒ κατήλυθον ἠδ' ἑτάροισιν,
Πλέων ἐπὶ οἴνοπα πόντον ἐπ' ἀλλοθρόους ἀνθρώπους,
'Ες Τεμέσην μετὰ χαλκὸν, ἄγω δ' αἴθωνα σίδηρον.
Νηῦς δέ μοι ἥδ' ἕστηκεν ἐπ' ἀγροῦ νόσφι πόληος,
'Εν λιμένι 'Ρείθρῳ, ὑπὸ Νηΐῳ ὑλήεντι.
Ξεῖνοι δ' ἀλλήλων πατρώϊοι εὐχόμεθ' εἶναι
'Εξ ἀρχῆς, εἴπερ τε γέροντ' εἴρηαι ἐπελθὼν
Λαέρτην ἥρωα, τὸν οὐκέτι φασὶ πόλινδε
Ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πήματα πάσχειν
Γρηῒ σὺν ἀμφιπόλῳ, ἥ οἱ βρῶσίν τε πόσιν τε
Παρτιθεῖ, εὖτ' ἄν μιν κάματος κατὰ γυῖα λάβησιν
'Ερπύζοντ' ἀνὰ γουνὸν ἀλωῆς οἰνοπέδοιο.
Νῦν δ' ἦλθον· δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι,
Σὸν πατέρ'· ἀλλά νυ τόνγε θεοὶ βλάπτουσι κελεύθου.
Οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος 'Οδυσσεὺς,
'Αλλ' ἔτι που ζωὸς κατερύκεται εὐρέϊ πόντῳ,
Νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν,
Ἄγριοι, οἵ που κεῖνον ἐρυκανόωσ' ἀέκοντα.
Αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὡς ἐνὶ θυμῷ
'Αθάνατοι βάλλουσι καὶ ὡς τελέεσθαι ὀΐω,
Οὔτε τι μάντις ἐὼν οὔτ' οἰωνῶν σάφα εἰδώς.
Οὔτοι ἔτι δηρόν γε φίλης ἀπὸ πατρίδος αἴης
Ἔσσεται, οὐδ' εἴπερ τε σιδήρεα δέσματ' ἔχῃσιν·
Φράσσεται ὥς κε νέηται, ἐπεὶ πολυμήχανός ἐστιν.

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Ἀλλ᾽ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
Εἰ δὴ ἐξ αὐτοῖο τόσος παῖς εἶς Ὀδυσῆος.
Αἰνῶς γὰρ κεφαλήν τε καὶ ὄμματα καλὰ ἔοικας
Κείνῳ, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ᾽ ἀλλήλοισιν,
Πρίν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι
Ἀργείων οἱ ἄριστοι ἔβαν κοίλης ἐπὶ νηυσίν·
Ἐκ τοῦ δ᾽ οὔτ᾽ Ὀδυσῆα ἐγὼν ἴδον οὔτ᾽ ἐμὲ κεῖνος."
Τὴν δ᾽ αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ᾽ ἀτρεκέως ἀγορεύσω.
Μήτηρ μέν τ᾽ ἐμέ φησι τοῦ ἔμμεναι, αὐτὰρ ἔγωγε
Οὐκ οἶδ᾽· οὐ γάρ πώ τις ἑὸν γόνον αὐτὸς ἀνέγνω.
Ὡς δὴ ἔγωγ᾽ ὄφελον μάκαρός νύ τευ ἔμμεναι υἱὸς
Ἀνέρος, ὃν κτεάτεσσιν ἑοῖς ἔπι γῆρας ἔτετμεν.
Νῦν δ᾽ ὃς ἀποτμότατος γένετο θνητῶν ἀνθρώπων,
Τοῦ μ᾽ ἔκ φασι γενέσθαι, ἐπεὶ σύ με τοῦτ᾽ ἐρεείνεις."
Τὸν δ᾽ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
"Οὐ μέν τοι γενεήν γε θεοὶ νώνυμνον ὀπίσσω
Θῆκαν, ἐπεὶ σέγε τοῖον ἐγείνατο Πηνελόπεια.
Ἀλλ᾽ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
Τίς δαὶς, τίς δὲ ὅμιλος ὅδ᾽ ἔπλετο; τίπτε δέ σε χρεώ;
Εἰλαπίνη ἠὲ γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ᾽ ἐστίν.
Ὥστε μοι ὑβρίζοντες ὑπερφιάλως δοκέουσιν
Δαίνυσθαι κατὰ δῶμα. Νεμεσσήσαιτό κεν ἀνὴρ
Αἴσχεα πόλλ᾽ ὁρόων, ὅστις πινυτός γε μ "
Τὴν δ᾽ αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Ξεῖν᾽, ἐπεὶ ἂρ δὴ ταῦτά μ᾽ ἀνείρεαι ἠδὲ μεταλλᾷς,
Μέλλεν μέν ποτε οἶκος ὅδ᾽ ἀφνειὸς καὶ ἀμύμων

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Ἔμμεναι, ὄφρ' ἔτι κεῖνος ἀνὴρ ἐπιδήμιος ἦεν·
Νῦν δ' ἑτέρως ἐβόλοντο θεοὶ κακὰ μητιόωντες,
Οἳ κεῖνον μὲν ἄϊστον ἐποίησαν περὶ πάντων
Ἀνθρώπων, ἐπεὶ οὔ κε θανόντι περ ὧδ' ἀκαχοίμην,
Εἰ μετὰ οἷς ἑτάροισι δάμη Τρώων ἐνὶ δήμῳ,
Ἠὲ φίλων ἐν χερσὶν, ἐπεὶ πόλεμον τολύπευσεν.
Τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοὶ,
Ἠδέ κε καὶ ᾧ παιδὶ μέγα κλέος ἤρατ' ὀπίσσω.
Νῦν δέ μιν ἀκλειῶς Ἅρπυιαι ἀνηρείψαντο·
Ὤχετ' ἄϊστος, ἄπυστος, ἐμοὶ δ' ὀδύνας τε γόους τε
Κάλλιπεν· οὐδ' ἔτι κεῖνον ὀδυρόμενος στεναχίζω
Οἶον, ἐπεί νύ μοι ἄλλα θεοὶ κακὰ κήδε' ἔτευξαν.
Ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι,
Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,
Ἠδ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσιν,
Τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον·
Ἡ δ' οὔτ' ἀρνεῖται στυγερὸν γάμον οὔτε τελευτὴν
Ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες
Οἶκον ἐμόν· τάχα δή με διαρραίσουσι καὶ αὐτόν."

Τὸν δ' ἐπαλαστήσασα προσηύδα Παλλὰς Ἀθήνη·
"Ὢ πόποι, ἦ δὴ πολλὸν ἀποιχομένου Ὀδυσῆος
Δεύῃ, ὅ κε μνηστῆρσιν ἀναιδέσι χεῖρας ἐφείη.
Εἰ γὰρ νῦν ἐλθὼν δόμου ἐν πρώτῃσι θύρῃσιν
Σταίη, ἔχων πήληκα καὶ ἀσπίδα καὶ δύο δοῦρε,
Τοῖος ἐὼν οἷόν μιν ἐγὼ τὰ πρῶτ' ἐνόησα
Οἴκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,
Ἐξ Ἐφύρης ἀνιόντα παρ' Ἴλου Μερμερίδαο·

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Ὤχετο γὰρ καὶ κεῖσε θοῆς ἐπὶ νηὸς Ὀδυσσεὺς
Φάρμακον ἀνδροφόνον διζήμενος, ὄφρα οἱ εἴη
Ἰοὺς χρίεσθαι χαλκήρεας· ἀλλ' ὁ μὲν οὔ οἱ
Δῶκεν, ἐπεί ῥα θεοὺς νεμεσίζετο αἰὲν ἐόντας,
Ἀλλὰ πατὴρ οἱ δῶκεν ἐμός· φιλέεσκε γὰρ αἰνῶς.
Τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς·
Πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.
Ἀλλ' ἤτοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται,
Ἤ κεν νοστήσας ἀποτίσεται, ἠὲ καὶ οὐκὶ,
Οἷσιν ἐνὶ μεγάροισι· σὲ δὲ φράζεσθαι ἄνωγα
Ὅππως κε μνηστῆρας ἀπώσεαι ἐκ μεγάροιο.
Εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάζεο μύθων·
Αὔριον εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς
Μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπιμάρτυροι ἔστων.
Μνηστῆρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθι·
Μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι,
Ἄψ ἴτω ἐς μέγαρον πατρὸς μέγα δυναμένοιο·
Οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἔεδνα
Πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἕπεσθαι.
Σοὶ δ' αὐτῷ πυκινῶς ὑποθήσομαι, αἴ κε πίθηαι·
Νῆ' ἄρσας ἐρέτῃσιν ἐείκοσιν, ἥτις ἀρίστη,
Ἔρχεο πευσόμενος πατρὸς δὴν οἰχομένοιο,
Ἤν τίς τοι εἴπῃσι βροτῶν, ἢ ὄσσαν ἀκούσῃς
Ἐκ Διὸς, ἥτε μάλιστα φέρει κλέος ἀνθρώποισιν.
Πρῶτα μὲν ἐς Πύλον ἐλθὲ καὶ εἴρεο Νέστορα δῖον,
Κεῖθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον·
Ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων.

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Εἰ μέν κεν πατρὸς βίοτον καὶ νόστον ἀκούσῃς,
Ἦ τ' ἂν, τρυχόμενός περ, ἔτι τλαίης ἐνιαυτόν·
Εἰ δέ κε τεθνηῶτος ἀκούσῃς μηδ' ἔτ' ἐόντος,
Νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν
Σῆμά τέ οἱ χεῦαι καὶ ἐπὶ κτέρεα κτερεΐξαι
Πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δοῦναι.
Αὐτὰρ ἐπὴν δὴ ταῦτα τελευτήσῃς τε καὶ ἔρξῃς,
Φράζεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
Ὅππως κε μνηστῆρας ἐνὶ μεγάροισι τεοῖσιν
Κτείνῃς ἠὲ δόλῳ ἢ ἀμφαδόν· οὐδέ τί σε χρὴ
Νηπιάας ὀχέειν, ἐπεὶ οὐκέτι τηλίκος ἐσσί.
Ἦ οὐκ ἀΐεις οἷον κλέος ἔλλαβε δῖος Ὀρέστης
Πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,
Αἴγισθον δολόμητιν, ὅ οἱ πατέρα κλυτὸν ἔκτα;
Καὶ σὺ, φίλος—μάλα γάρ σ' ὁρόω καλόν τε μέγαν τε—
Ἄλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ.
Αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἤδη
Ἠδ' ἑτάρους, οἵ πού με μάλ' ἀσχαλόωσι μένοντες·
Σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάζεο μύθων."
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Ξεῖν', ἤτοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,
Ὥστε πατὴρ ᾧ παιδὶ, καὶ οὔποτε λήσομαι αὐτῶν.
Ἀλλ' ἄγε νῦν ἐπίμεινον, ἐπειγόμενός περ ὁδοῖο,
Ὄφρα λοεσσάμενός τε τεταρπόμενός τε φίλον κῆρ,
Δῶρον ἔχων ἐπὶ νῆα κίῃς, χαίρων ἐνὶ θυμῷ,
Τιμῆεν, μάλα καλὸν, ὅ τοι κειμήλιον ἔσται
Ἐξ ἐμεῦ, οἷα φίλοι ξεῖνοι ξείνοισι διδοῦσιν."

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Τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
"Μή μ' ἔτι νῦν κατέρυκε, λιλαιόμενόν περ ὁδοῖο.
Δῶρον δ' ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγῃ,
Αὖτις ἀνερχομένῳ δόμεναι οἶκόνδε φέρεσθαι,
Καὶ μάλα καλὸν ἑλών· σοὶ δ' ἄξιον ἔσται ἀμοιβῆς."
Ἡ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
Ὄρνις δ' ὣς ἀνοπαῖα διέπτατο· τῷ δ' ἐνὶ θυμῷ
Θῆκε μένος καὶ θάρσος, ὑπέμνησέν τέ ἑ πατρὸς
Μᾶλλον ἔτ' ἢ τὸ πάροιθεν. Ὁ δὲ φρεσὶν ᾗσι νοήσας
Θάμβησεν κατὰ θυμόν· ὀΐσατο γὰρ θεὸν εἶναι.
Αὐτίκα δὲ μνηστῆρας ἐπῴχετο ἰσόθεος φώς.
Τοῖσι δ' ἀοιδὸς ἄειδε περικλυτὸς, οἱ δὲ σιωπῇ
Εἵατ' ἀκούοντες· ὁ δ' Ἀχαιῶν νόστον ἄειδεν
Λυγρὸν, ὃν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.
Τοῦ δ' ὑπερωϊόθεν φρεσὶ σύνθετο θέσπιν ἀοιδὴν
Κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια·
Κλίμακα δ' ὑψηλὴν κατεβήσετο οἷο δόμοιο,
Οὐκ οἴη, ἅμα τῇγε καὶ ἀμφίπολοι δύ' ἕποντο.
Ἡ δ' ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν,
Στῆ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
Ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα·
Ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἑκάτερθε παρέστη.
Δακρύσασα δ' ἔπειτα προσηύδα θεῖον ἀοιδόν·
"Φήμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια οἶδας,
Ἔργ' ἀνδρῶν τε θεῶν τε, τάτε κλείουσιν ἀοιδοί·
Τῶν ἕν γέ σφιν ἄειδε παρήμενος, οἱ δὲ σιωπῇ
Οἶνον πινόντων· ταύτης δ' ἀποπαύε' ἀοιδῆς

Λυγρῆς, ἥτε μοι αἰεὶ ἐνὶ στήθεσσι φίλον κῆρ
Τείρει, ἐπεί με μάλιστα καθίκετο πένθος ἄλαστον.
Τοίην γὰρ κεφαλὴν ποθέω μεμνημένη αἰεὶ
Ἀνδρὸς, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος."
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Μῆτερ ἐμὴ, τί τ' ἄρα φθονέεις ἐρίηρον ἀοιδὸν
Τέρπειν ὅππῃ οἱ νόος ὄρνυται; οὔ νύ τ' ἀοιδοὶ
Αἴτιοι, ἀλλά ποθι Ζεὺς αἴτιος, ὅστε δίδωσιν
Ἀνδράσιν ἀλφηστῇσιν, ὅπως ἐθέλῃσιν, ἑκάστῳ.
Τούτῳ δ' οὐ νέμεσις Δαναῶν κακὸν οἶτον ἀείδειν·
Τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι,
Ἥτις ἀκουόντεσσι νεωτάτη ἀμφιπέληται.
Σοὶ δ' ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν·
Οὐ γὰρ Ὀδυσσεὺς οἶος ἀπώλεσε νόστιμον ἦμαρ
Ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὄλοντο.
Ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
Ἱστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
Ἔργον ἐποίχεσθαι· μῦθος δ' ἄνδρεσσι μελήσει
Πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ."
Ἡ μὲν θαμβήσασα πάλιν οἶκόνδε βεβήκει·
Παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.
Ἐς δ' ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶν
Κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὄφρα οἱ ὕπνον
Ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.
Μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόεντα·
Πάντες δ' ἠρήσαντο παραὶ λεχέεσσι κλιθῆναι.
Τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων·

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“ Μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες
Νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὺς
Ἔστω, ἐπεὶ τόγε καλὸν ἀκουέμεν ἐστὶν ἀοιδοῦ
Τοιοῦδ', οἷος ὅδ' ἐστὶ, θεοῖς ἐναλίγκιος αὐδήν.
Ἠῶθεν δ' ἀγορήνδε καθεζώμεσθα κιόντες
Πάντες, ἵν' ὑμῖν μῦθον ἀπηλεγέως ἀποείπω,
Ἐξιέναι μεγάρων· ἄλλας δ' ἀλεγύνετε δαῖτας,
Ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους.
Εἰ δ' ὑμῖν δοκέει τόδε λωΐτερον καὶ ἄμεινον
Ἔμμεναι, ἀνδρὸς ἑνὸς βίοτον νήποινον ὀλέσθαι,
Κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας,
Αἴ κέ ποθι Ζεὺς δῷσι παλίντιτα ἔργα γενέσθαι·
Νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὄλοισθε.”
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ὀδὰξ ἐν χείλεσι φύντες
Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευεν.
Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
“ Τηλέμαχ', ἦ μάλα δή σε διδάσκουσιν θεοὶ αὐτοὶ
Ὑψαγόρην τ' ἔμεναι καὶ θαρσαλέως ἀγορεύειν·
Μὴ σέγ' ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων
Ποιήσειεν, ὅ τοι γενεῇ πατρώϊόν ἐστιν.”
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
“ Ἀντίνο', ἦ καί μοι νεμεσήσεαι ὅττι κεν εἴπω;
Καί κεν τοῦτ' ἐθέλοιμι Διός γε διδόντος ἀρέσθαι.
Ἦ φῂς τοῦτο κάκιστον ἐν ἀνθρώποισι τετύχθαι;
Οὐ μὲν γάρ τι κακὸν βασιλευέμεν· αἶψά τέ οἱ δῶ
Ἀφνειὸν πέλεται καὶ τιμηέστερος αὐτός.
Ἀλλ' ἤτοι βασιλῆες Ἀχαιῶν εἰσὶ καὶ ἄλλοι

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Πολλοὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέοι ἠδὲ παλαιοὶ,
Τῶν κέν τις τόδ' ἔχῃσιν, ἐπεὶ θάνε δῖος Ὀδυσσεύς·
Αὐτὰρ ἐγὼν οἴκοιο ἄναξ ἔσομ' ἡμετέροιο
Καὶ δμώων, οὕς μοι ληΐσσατο δῖος Ὀδυσσεύς."
  Τὸν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ηὔδα·
"Τηλέμαχ', ἤτοι ταῦτα θεῶν ἐν γούνασι κεῖται,
Ὅστις ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεύσει Ἀχαιῶν
Κτήματα δ' αὐτὸς ἔχοις καὶ δώμασι σοῖσιν ἀνάσσοις.
Μὴ γὰρ ὅγ' ἔλθοι ἀνὴρ ὅστις σ' ἀέκοντα βίηφιν
Κτήματ' ἀπορραίσει, Ἰθάκης ἔτι ναιεταώσης.
Ἀλλ' ἐθέλω σε, φέριστε, περὶ ξείνοιο ἐρέσθαι,
Ὁππόθεν οὗτος ἀνὴρ, ποίης δ' ἐξ εὔχεται εἶναι
Γαίης, ποῦ δέ νύ οἱ γενεὴ καὶ πατρὶς ἄρουρα·
Ἠέ τιν' ἀγγελίην πατρὸς φέρει ἐρχομένοιο,
Ἦ ἑὸν αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἱκάνει;
Οἷον ἀναΐξας ἄφαρ οἴχεται, οὐδ' ὑπέμεινεν
Γνώμεναι· οὐ μὲν γάρ τι κακῷ εἰς ὦπα ἐῴκει."
  Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Εὐρύμαχ', ἤτοι νόστος ἀπώλετο πατρὸς ἐμοῖο·
Οὔτ' οὖν ἀγγελίῃ ἔτι πείθομαι, εἴποθεν ἔλθοι,
Οὔτε θεοπροπίης ἐμπάζομαι, ἥντινα μήτηρ
Ἐς μέγαρον καλέσασα θεοπρόπον ἐξερέηται.
Ξεῖνος δ' οὗτος ἐμὸς πατρώϊος ἐκ Τάφου ἐστὶν,
Μέντης δ' Ἀγχιάλοιο δαΐφρονος εὔχεται εἶναι
Υἱὸς, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει."
  Ὣς φάτο Τηλέμαχος, φρεσὶ δ' ἀθανάτην θεὸν ἔγνω.
Οἱ δ' εἰς ὀρχηστύν τε καὶ ἱμερόεσσαν ἀοιδὴν

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Τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἕσπερον ἐλθεῖν.
Τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἕσπερος ἦλθεν·
Δὴ τότε κακκείοντες ἔβαν οἶκόνδε ἕκαστος.
Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς
Ὑψηλὸς δέδμητο, περισκέπτῳ ἐνὶ χώρῳ,
Ἔνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.
Τῷ δ' ἄρ' ἅμ' αἰθομένας δαΐδας φέρε κέδν' εἰδυῖα
Εὐρύκλει', Ὦπος θυγάτηρ Πεισηνορίδαο,
Τήν ποτε Λαέρτης πρίατο κτεάτεσσιν ἑοῖσιν,
Πρωθήβην ἔτ' ἐοῦσαν, ἐεικοσάβοια δ' ἔδωκεν,
Ἶσα δέ μιν κεδνῇ ἀλόχῳ τίεν ἐν μεγάροισιν,
Εὐνῇ δ' οὔποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικός·
Ἥ οἱ ἅμ' αἰθομένας δαΐδας φέρε, καί ἑ μάλιστα
Δμωάων φιλέεσκε, καὶ ἔτρεφε τυτθὸν ἐόντα.
Ὤϊξεν δὲ θύρας θαλάμου πύκα ποιητοῖο,
Ἕζετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἔκδυνε χιτῶνα·
Καὶ τὸν μὲν γραίης πυκιμηδέος ἔμβαλε χερσίν.
Ἡ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτῶνα,
Πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖς λεχέεσσιν,
Βῆ ῥ' ἴμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορώνῃ
Ἀργυρέῃ, ἐπὶ δὲ κληῗδ' ἐτάνυσσεν ἱμάντι.
Ἔνθ' ὅγε παννύχιος, κεκαλυμμένος οἰὸς ἀώτῳ,
Βούλευε φρεσὶν ᾗσιν ὁδὸν τὴν πέφραδ' Ἀθήνη.

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ABBREVIATIONS.

a. *or* act. . . . active.
acc. . . . . . accusative.
adj. . . . . . adjective.
adv. . . . . . adverb.
Æol. . . . . . Æolic.
aor. . . . . . aorist.
art. . . . . . article.
cf. . . . confer, i.e. compare.
comm. gen. . common gender.
comp. . . . comparative.
conj. . . . . conjunction; conjunctive mood.
contr. . . . contracted.
dat. . . . . dative.
dem. *or* demonstr. . . demonstrative.
Dor. . . . . Doric.
Eng. . . . . English.
Ep. . . . . Epic
et al. . . . . et aliter.
etym. . . . etymology.
f. (with subst., adj. *or* pron.) feminine.
f. *or* fut. . . . future.
folld., follg followed, following.
fr. . . . . . from.
gen. . . . . genitive.
gen. omn. . . of all genders.
imperat. . . imperative.
imperf. *or* imp. imperfect.
inf. . . . . infinitive.
Ion. . . . . Ionic.
irreg. . . . . irregular.
m. *or* masc. . masculine.
mid. . . . . middle.
milit. . . . . military.
n. *or* neut. . . neuter.
neg. . . . . negative.
nom. . . . . nominative.
opp. . . . . opposite *or* opposed to.
opt. . . . . optative.
P. *or* part. . . participle.
p. *or* perf. . . perfect.
pass. . . . passive.
paulo-post fut. *or* future perf. pass. for brevity 3. fut. (pass.)
pluperf. . . pluperfect.
plur. . . . . plural.
Poet. . . . poetical.
poss. . . . possessive.
pres. . . . present.
prob. . . . probably.
pron. . . . pronoun.
prps. . . . perhaps.
rel. . . . . relative.
Sans. . . . Sanscrit.
sing. . . . singular.
sts. . . . . sometimes.
subj. . . . subjunctive.
subst. . . . substantive.
substt. . . . substantives.
sup. . . . . superlative.
t. t. . . . . technical term.
v. . . . . . . verse.
v. a. . . . . verb active.
v. mid. . . . verb middle.
v. n. . . . . verb neuter.
voc. . . . . vocative.
vv. . . . . . verses.
= . . . . . . equal to.
§ . . . . . . paragraph.

N.B.—Where the etymology is not given, the word is of very uncertain or unknown origin.

In the Verbs such tenses alone are given as are known to exist; the authorities chiefly followed being "Veitch's Irregular and Defective Greek Verbs," and "Liddell and Scott's Greek Lexicon."

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VOCABULARY.

N.B.—*Regularly-formed Participles and Tenses of Verbs are not separately given, except for special reasons.*

Α′ (= πρῶτος), *First* :—with Α′ in Ὀδυσσείας Α′ supply Ῥαψῳδία, *a portion of an Epic poem adapted for recitation at one time ;* i. e. *Book.*

ἅ, nom. and acc. neut. plur. of ὅς.

ἀ-γᾰθ-ός, ή, όν, adj. *Good, excellent,* of the kind.—As Subst. : **ἀγᾰθά**, ῶν, n. plur. *Good,* or *excellent, things.* ☞ Comp. (irreg.) : ἀρείων, κρείσσων, λωΐων, φέρτερος ; Sup. (irreg.) : ἄριστος, φέρτᾰτος, φέριστος [**γαθ** (like German *gut,* English *good*), akin to Sans. part. *khyât-a,* fr. root KHYÂ in original force of "to shine"; and so, literally, "shining": ἀ is an inseparable prefix].

Ἀγᾰμεμνον-ΐδης, ΐδου, m. [Ἀγαμέμνων, Ἀγαμέμνον-ος, " Agamemnon," king of Mycēnæ, and commander-in-chief of the Greek forces at the siege of Troy] *Son of Agamemnon ;* see Ὀρέστης.

ἀγγελ-ΐη, ΐης, f. [Ep. and Ion. for ἀγγελ-ία ; fr. ἄγγελ-ος, "a messenger"] ("A thing pertaining to an ἄγγελ-ος"; hence) **1.** *A message, tidings, news.*—**2.** With Attributive Gen. : *Tidings,* or *news, of* or *respecting.*

ἄγε, ἄγεθ' ; see ἄγω.

ἀγ-ήνωρ, Gen. ήνορος, adj. m. and f. [for ἄγ-ανερ ; fr. ἀγ, base of adv. ἄγ-αν, "very much" ; ἀνήρ, ἀνέρ-ος, "a man"] ("Being very much a man" ; hence) **1.** *Manly, brave, courageous.*—**2.** In a bad sense: *Proud, insolent, haughty, overbearing, arrogant.*

ἀγκρεμᾰσας (poet. for **ἀνακρεμᾰσας**), ᾶσα, αν, P. 1. aor. of ἀνακρεμάννῡμι.

ἀγόρευεν, Epic for ἠγόρευεν, 3. pers. sing. imperf. ind. of ἀγορεύω.

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ἀγόρευσον, 2. pers. sing. 1. aor. imperat. of ἀγορεύω.

ἀγορ-εύω, f. ἀγορεύσω, 1. aor. ἠγόρευσα, v. a. and n. [ἀγορ-ά, "an assembly" of the people] ("To speak in the ἀγορά"; hence) 1. Act.: a. With Acc. of thing: *To speak, utter*, etc., words, *etc.* —b. With Dat. of person and Acc. of thing: *To speak, tell*, or *declare* something *to* a person.—2. Neut.: a. Alone: *To speak, harangue*, etc.—b. With Dat.: *To speak*, etc., *to* a person.

ἀγορ-ή, ῆς, f. [Epic form of ἀγορ-ά, for ἀγερ-ά; fr. ἀγείρω, "to collect, assemble," through verbal root ἀγερ] ("An assembling"; hence) 1. *An assembly*:—ἀγορήνδε, *to the assembly*, v. 372; see 2. δέ.—2. *A place of assembly.*

ἄγρ-ῐος, ῐα, ῐον, adj. [ἀγρ-ός, "a field"] ("Pertaining to ἀγρός"; hence, "living in the country"; hence, "living wild"; hence, in a moral sense) Of persons: 1. *Wild, fierce, savage.*—2. *Boorish, rude, uncivilized.*

ἀγρ-ός, οῦ, m. ("A field," esp. of arable land; hence) *Country* [akin to Sans. *ajr-as*; cf. Eng. *acr-e*].

ἄγχι, adv. *Near, nigh, close.*

Ἀγχῐάλοιο, Ionic for Ἀγχῐάλου, gen. of Ἀγχίαλος.

Ἀγχῐ-ἄλ-ος, ου, m. [ἀγχί-αλ-ος, "near the sea"; fr. ἄγχι, "near"; ἅλς, ἁλ-ός, "the sea"] ("Near the sea") *Anchialus*; the father of Mentes; see Μέντης.

ἄγω, f. ἄξω, p. ἦχα, later ἀγήοχα, 2. aor. ἤγᾰγον, v. a.: 1. Of personal Objects: *To lead, conduct, bring.*—2. Of things as Object: *To bring, convey, carry, bear.*—3. Imperat. pres., sing. and plur., as Adv.: ἄγε, ἄγετε (before an aspirated vowel ἄγεθ'), *Come, come on*:—strengthened by ἀλλά: *But come, come then.*—For εἰ δ' ἄγε νῦν, see εἰ, no. 4; —at v. 76 ἄγεθ' is used in connexion with the first person plur. [akin to Sans. root AJ, "to drive"].

ἄγων, ουσα, ον, P. pres. of ἄγω:—εἶσεν ἄγων, *he led and seated.* A participle, in concord with the Subject, is frequently joined to a finite verb, where in English two finite verbs are used. The foregoing Greek idiom is most correctly rendered into English by two finite verbs, as above.

ἀδήσειε(ν), for ἀδήσαι, 3. pers. sing. 1. aor. opt. of obsol. ἀδέω, "to be sated": With Dat. of thing: ("To be sated with"; hence) *To feel loathing at, to loathe.*—N.B. The only other form of the above obsolete verb known to exist is the part. perf. ἀδηκώς.

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ἁδ-ῐνός, ῐνή, ῐνόν, adj. [fr. same root as ἅδ-ην, "enough," i. e. ἀδ-έω; see ἀδήσειεν] ("Pertaining to ἅδην"; hence) *Crowded*, or *thronged, together*; *numerous*, etc.

ἄεθλος (Epic form of ἆθλος), ου, m.: 1. *A contest.*—2. *A conflict, struggle*;—at v. 18 ἀέθλων is the separative Gen. after πεφυγμένος.

ἄειδε, 2. pers. sing. pres. imperat. of ἀείδω; v. 339.

ἄειδε(ν), for ᾔειδε(ν), 3. pers. sing. imperf. ind. of ἀείδω; vv. 325, 326.

ἀείδ-ω (Ion. and Poet. for ᾄδω), f. ἀείσομαι and ᾄσομαι, v. a. and n.: 1. Act.: *To sing, sing of, celebrate in song* or *verse.*—2. Neut.: *To sing* [akin to Sans. root VAD, "to speak"].

ἀείρας, ᾱσα, αν, P. 1. aor. of ἀείρω:—for mode of rendering παρέθηκεν ἀείρας, v. 141, see ἄγων at end.

ἀείρω, f. ἀρῶ, 1. aor. ἤειρα, v. a. (Ep. and Poet. for αἴρω): 1. *To lift*, or *raise, up.*—2. *To bear, carry.*

ἀ-έκ-ητι, adv. [ἀ, "negative"; ἑκ, base of ἑκ-ών, "willing"] ("After the manner of one, *etc*, not willing"; hence) *Against* his, their, *etc.*, *will.*

ἀ-έκων, έκουσα, εκον, adj. [ἀ, "negative"; ἑκών, "willing"] 1. *Unwilling, involuntary.*—2. In adverbial force: *Unwillingly, involuntarily, against one's* etc. *will, by constraint* or *compulsion.*

ἀθᾰνᾰτοισι(ν), Ion. and Poet. for ἀθανάτοις, dat. plur. of ἀθᾰνᾰτος.

ἀ-θᾰνᾰτ-ος, η, ον (so, always in Homer—and **ος**, ον), adj. [ἀ, "negative"; θᾰνᾰτ-ος, "death"] ("Not having, *or* without, θᾰνᾰτος"; hence) *Immortal.*—As Subst.: **ἀ-θᾰνᾰτοι**, ων, m. plur. *The immortal gods, the immortals.*

Ἀθήνη, ης, f. *Athēnē*, the Roman *Minerva*; the goddess of wisdom, of skill in the arts, and of warlike prowess conducted with wisdom [akin to ἀνθ-έω, "to bloom"; hence, "to be brilliant"; and so, "The brilliant, *or* bright, One"].

ἀ-θρό-ος, η, ον (also, **ος**, ον), adj. [ἀ, in "intensive" force; θρό-ος, "a confused noise"] ("Having great θρό-ος"; hence) 1. Of persons: *Assembled; collected together*, or *in a body.*—2. Of things: *All together, at once*;—at v. 43 in connexion with πάντα.

1. **αἵ**, fem. nom. plur. of ὅς, ἥ, ὅ.

2 **αἰ**, Ep. and Dor. for εἰ, conj. *If.*

αἶα, Gen. αἴης (Poet. for

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γαῖα = γῆ), f. *A land, country;* v. 41.

Αἰγίσθοιο, Ion. for Αἰγίσθου, gen. of Αἴγισθος.

Αἴγισθος, ου, m. *Ægisthus;* a son of Thyestes, and the paramour of Clytemnestra the wife of Agamemnon, king of Mycēnæ. When Agamemnon returned from the Trojan war, Ægisthus invited him to a banquet, and treacherously murdered him.

αἰδο-ῖος (trisyll.), ία, ῖον, adj. [αἰδώς, αἰδό-ος, in force of "reverence, respect"] ("Pertaining to αἰδώς"; hence) *Regarded with reverence* or *respect; deserving respect, respected.*

αἰεί, αἰέν (Ion. and Poet. for ἀεί), adv. *Always, continually, for ever* [akin to Sans. *ayus*, "life"].

ἀΐεις, 2. pers. sing. pres. ind. of ἀΐω.

αἰέν; see αἰεί.

Αἰθ-ΐ-οψ, οπος, m. [αἴθ-ω, "to burn"; (ι) connecting vowel; ὄψ, ὀπός, "the face"] ("One with a burnt—*i. e.* sun-burnt—face") *An Ethiopian;* a man of Ethiopia, a country of Africa.

αἴθω (only found in pres. and imperf.), v. a. and n.: 1.: **a.** Act.: *To light up, kindle.* —**b.** Neut.: *To burn, blaze.* —**2.** Pass.: **αἴθομαι** = no. 1, b.

αἴθ-ων, ον, adj. [αἴθ-ω, "to burn"] 1. *Burning, blazing.* —2. Of metals: *Bright, glittering, flashing.*

αἰκέ(ν), or as two words **αἴ κε** (Ep. and Doric for ἐάν = εἰ ἄν), conj. *If*—Very frequently, but especially in Homer, the conjunctions ἐάν, ἤν, αἴ κε, εἴ κε are joined with verbs (in the Subj.) expressing any action whatever, there being implied in these conjunctions the notion of σκοπεῖν or πειρᾶσθαι, *to see,* or *try, if,* or *whether*:—ἐγὼ δὲ θεοὺς ἐπιβώσομαι . . . αἴ κέ ποθι Ζεὺς δῷσι, *but I will call upon* (or *invoke*) *the gods,* (*to see* or *try*) *if ever Jove will grant,* v. 379.

αἱμύλιος, α, ον, adj. *Flattering, wheedling, coaxing, wily.*

αἰν-ῶς, adv. [αἰν-ός, of persons, "dread, terrible"] ("After the manner of the αἰνός"; hence, "dreadfully, terribly"; hence) *Strangely, exceedingly.*

ἀΐξας, ᾱσα, αν, P. 1. aor. of ἀΐσσω:—for βῆ ἀΐξᾱσα cf. ἔχων at end.

αἰπύς, εῖα, ύ, adj. ("High, steep"; hence) Of destruction, *etc.*: *Sheer, utter.*

αἱρέω -ῶ, f. αἱρήσω, p. ᾕρηκα, 2. aor. εἷλον, v. a.: 1. Act.: **a.** *To take with,* or *in, the hand; to lay hold of, grasp, seize.*—**b.** *To take* from

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a store, *etc.; to choose, select;* v. 318.—2. Mid.: **αἱρέομαι -οῦμαι**, f. *αἱρήσομαι*, p. pass. in mid. force *ᾕρημαι*, 2. aor. *εἱλόμην*, *To take, seize,* etc., as one's own especial act or for one's self, *etc.*

αἴρω, f. *ἀρῶ*, p. *ἦρκα*, 1. aor. *ἦρα*, v. a.: 1. Act.: *To lift,* or *raise, up.*—2. Mid.: **αἴρομαι**, f. *ἀροῦμαι*, 1. aor. *ἠρᾰμην*, 2. aor. (poet.) *ἀρόμην*, ("To lift, *or* raise up, for one's self"; hence) **a.** *To win, gain, acquire.*—**b.** *To obtain, receive;* v. 390.

ἀΐσσω, f. *ἀΐξω*, 1. aor. *ᾖϊξα*, v. n. *To move with a quick shooting motion; to rush, shoot, speed, hasten,* etc.

ἄ-ϊσ-τος, *τον*, adj. [for *ἄ-ιδ-τος*; fr. *ἀ*, "negative"; **ἰδ**, root of *εἴδω*, "to see"] *Unseen.*

αἶσχος, *εος ους*, n.: 1. *Shame, disgrace.*—2. Plur.: *Shameful,* or *disgraceful, deeds.*

αἰτι-άομαι -ῶμαι, f. *αἰτιάσομαι*, 1. aor. *ᾐτιασᾰμην*, v. mid. [*αἰτῐ-α*, in force of "a charge, accusation"] With Acc. of person: *To bring a charge against,* or *to accuse,* a person.

αἴτῐ-ος, *α*, *ον*, adj. [*αἰτῐ-α*, "blame"] ("Pertaining to *αἰτῐα*"; hence) *Blameworthy, blameable, worthy of blame.*

αἰτιόωνται, Ep. for *αἰτιῶνται*, contr. 3. pers. plur. pres. ind. of *αἰτιάομαι*.

αἶψα, adv. *Quickly, with speed, forthwith.*

ἀΐω (found only in pres. and imperf.), v. a. *To hear, hear of; to perceive* by hearing.

ἀκαχμένος, *η*, *ον*, P. perf. pass. found prps. only in Homer [prob. fr. root **ακ**, "sharp"] *Sharpened, pointed, sharp-edged.*

ἀκᾰχοίμην, 1. pers. sing. 2. aor. opt. of *ἄχομαι*.

ἀκλει-ῶς, Ep. for *ἀκλε-ῶς*, adv. [*ἀκλε-ής*, "inglorious"] ("After the manner of the *ἀκλεής*"; hence) *Ingloriously.*

ἄκοιτ-ις, *ιος*, f. *A wife, spouse* [*ἀ*, akin to Sans. *sa*, "one and the same"; *κοίτ-η*, "a bed"; and so, literally, "she who has one and the same bed"].

ἀκουέμεν, Ion. for *ἀκούειν*, pres. inf. of *ἀκούω*.

ἀκούοντεσσι, Poet. for *ἀκούουσι*, dat. plur. of *ἀκούων*.

ἀκούω, f. *ἀκούσομαι* (and late, *ἀκούσω*), p. *ἀκήκοα* (and late, *ἤκουκα*), 1. aor. *ἤκουσα* (Ep. *ἄκουσα*), v. a. and n.: 1. Act.: **a.** With Acc. of thing or Gen. of person: *To hear.* —**b.** With Gen.: *To hear of;* —at v. 94 supply *αὐτοῦ* after *ἀκούσῃ*.—**c.** With Gen.: *To listen to, give ear to;*—at v. 370 *ἀκουέμεν* is a Substantival Inf., and is in apposition to the demonstrative *τόγε* (= *τοῦτό γε*): *this, indeed, is*

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good, viz. *to listen to such a minstrel.*—2. Neut.: *To hear, give ear, listen* [prob. to be divided ἀ-κο-ύω; fr. ἀ, inseparable prefix in strengthening force; root κο, found in κο-έω, "to hear"].

ἀκούων, *ουσα, ον*, P. pres. of ἀκούω.—As Subst.: **ἀκούοντες**, *ων*, m. plur. *Hearers, listeners*; v. 352.

(**ἀλαόω** -ῶ, found only in) 1. aor. ἀλάωσα, v. a. With Acc. of person and Gen. denoting "eye": *To blind* a person *of* his eye; *i. e. to deprive* a person *of* his eye by blinding him; v. 69.

ἄ-λασ-τος, *τον*, adj. [for ἄ-λαθ-τος; fr. ἀ, "negative"; λαθ, root of λανθάνω, "to lie hid"] ("Not lying hid"; hence) 1. *Not to be forgotten, unceasing, incessant.*—2. *Insufferable, intolerable.*

ἀλάωσα, 1. aor. ind. of ἀλαόω.

ἄλγε', by elision for ἄλγεα, acc. plur. of ἄλγος.

ἄλγος *εος ους*, n.: 1. *Pain*, whether of body or mind.—2. *Grief, sorrow.*

ἀλεγῡνω, 1. aor. ἀλέγῡνα, v. a. *To mind, pay heed to, find*; v. 374.—This verb is found only in pres. and imperf. in Homer.

ἀλέεινε, Ep. for ἠλέεινε, 3 pers. sing. imperf. ind. of ἀλεείνω.

ἀλεείνω, found only in pres. and imperf. in Homer, v. a. *To shun, avoid.*

ἁλί, dat. sing. of ἅλς.

ἄλκ-ῐμος, *ῐμη, ῐμον*, adj. [ἀλκ-ή, "strength"] 1. Of persons: *Strong, brave, stout-hearted.*—2. Of things: *Strong.*

1. **ἄλλα**, neut. nom. and acc. plur. of ἄλλος.

2. **ἀλλά** (before a vowel **ἀλλ'**), conj. [originally neut. acc. plur. of ἄλλος, "another," with the accent changed] ("In another way, otherwise"; hence) *But.*

ἀλλήλοισι(ν), Ion. and Poet. for ἀλλήλοις, masc. and neut. dat. plur. of ἀλλήλων.

ἀλλ-ήλ-ων, pron. plur. without nom. [reduplicated and changed from ἄλλ-ος, "another"] *Of*, etc., *one another.*

ἀλλό-θρο-ος,*ον*, adj. [ἄλλος, (uncontr. gen.) ἄλλο-ος, "another"; θρό-ος, in force of "a sound"] ("Having another sound"; hence) Of persons: *Of another language; speaking another*, or *a foreign tongue.*

ἄλλοισι(ν), Ion. and Poet. for ἄλλοις, masc. and neut. dat. plur. of ἄλλος.

ἄλλ-ος, *η, ο*, pron. adj.: 1. Sing.: *Another, other.*—As Subst.: **ἄλλος**, *ου*, m. *Another man* or *person; another.*—2. Plur.: *Other.*—As Subst.: a.

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ἄλλοι, *ων*, m. plur. *Other men* or *persons; others*.—**b.** (In Greek in general with the article, but in Homer without it; see 1. *ὁ*) *The other, the rest of*.—As Subst.: (a) Masc. plur.: *The others, the rest;* v. 11, *etc.*;—(b) Neut. plur.: *The other*, or *the rest of the, things* [akin to Sans. *an-ya*, "other"].

ἀλλό-τριος, *τρία*, *τριον*, adj. [*ἄλλος*, (uncontr. gen.) *ἄλλο-ος*, "another"] *Of*, or *belonging to, another; another man's; another's*.

ἄ-λοχ-ος, *ου*, f. ("One occupying the same bed"; hence) *A spouse, wife* [for *ἄ-λεχ-ος*; fr. prefix *ἀ*, akin to Sans. *sa*, "one and the same"; *λέχ-ος*, "a bed"; and so, literally, "she who has one and the same bed"; cf. *ἄκοιτις*].

ἅλς, *ἁλός*, f. *The sea* [like *ἅλς*, m. ("salt"), akin to Sans. *sar-as*, "salt," and so "the salt-water"].

ἀλφη-στής, *στοῦ*, m. [*ἀλφή*, (uncontr. gen.) *ἀλφή-ος*, "gain"] ("One who gains"; hence) *A gain-seeker, an enterprising person*;—at v. 319 in apposition to *ἀνδράσιν*, *to men who are gain-seekers*, etc., *i.e.* in adjectival force, *to gain-seeking*, or *enterprising, men*.—N.B. The word is sometimes explained as meaning "inventive reasoning."

ἀλφηστῇσι(ν), Ion. for *ἀλφησταῖς*, dat. plur. of *ἀλφηστής*.

ἀλωή (Ep. for *ἅλως*), *ῆς*, f. *A vineyard, garden, orchard;*—at v. 193 in the first of the foregoing meanings.

ἅμα (before a vowel **ἅμ'**), prep. and adv.: **1.** Prep. gov. Dat.: *At the same time with, together with*.—**2.** Adv.: *At once; at the same time, forthwith*.

ἀ-μβρόσ-ιος, *ία*, *ιον*, adj. ("Immortal, divine"; hence) Of things pertaining to the gods: *Divinely fair* or *beautiful; ambrosial* [lengthened and changed fr. *ἄ-μβροτ-ος*, "immortal"; akin to Sans. *a-mrit-a*, "immortal"].

ἀμείβω, f. *ἀμείψω*, 1. aor. *ἤμειψα*, v. a. "To change, exchange."—Mid.: **ἀμείβομαι**, f. *ἀμείψομαι*, 1. aor. *ἠμειψάμην*, ("To change for one's self"; hence) **1.** *To go in turn* or *alternately*:—*ἀμειβόμενοι κατὰ οἴκους*, *going from house to house in turn*, v. 375.—**2.** With Acc. of person: *To answer, reply to*.

ἀμείνων, *ον*, comp. adj. *Better, preferable*. ☞ Pos.: *ἀγἄθός*; Sup.: *ἄριστος*.

ἄμμε, **ἄμμι**, Æol. and Ep. for *ἡμᾶς*, *ἡμῖν*, acc. and dat. plur. of *ἐγώ*.

ἀμό-θεν, adv. [*ἀμός*, uncontr. gen.) *ἀμό-ος*, an old

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adj. = εἷς, "one," and, in indefinite force, "some one or other"; suffix θε (= ἐκ), "from"] *From some one source* or *other.*—At v. 10 τῶν (= ὧν) is not dependent on ἀμόθεν, but is a partitive Gen. of Object dependent on εἰπέ: (*Some*) *of which things from some one source or other tell unto us.*

ἀμοιβ-ή, ῆς, f. [for ἀμειβ-ή; fr. ἀμείβ-ομαι, in force of "to requite"] ("A requiting"; hence) *Requital, recompense, return.*

ἀ-μῦμ-ων, *ον*, adj. [for ἀ-μώμ-ων; fr. ἀ, "negative"; μῶμ-ος, "blame," the ω being changed into υ acc. to the Æol. dialect] ("Not having μῶμος"; hence) *Distinguished, noble*, etc.

ἀμφᾰ-δόν, adv. [Poet. for obsol. ἀνᾰφᾰ-δόν, for ἀνᾰφαν-δόν, fr. **ἀνᾰφαν**, verbal root of ἀνᾰφαίνω, "to show forth"] ("Showing forth"; hence) *Openly, publicly, without disguise.*

ἀμφί (before a vowel **ἀμφ'**), prep. gov. dat. (and acc.) With Dat.: 1. Locally: *Around, round.*—2. In causal force: *About, for, respecting, on account of*; v. 48.

ἀμφῐ-ἄλ-ος, *ον*, adj. [ἀμφί, "around"; ἅλς, ἁλ-ός, "the sea"] ("Having the sea around *or* round about"; hence) *Sea-girt*;—an epithet frequently applied to Ithaca; cf. vv. 386, 395.

ἀμφῐ-πέλομαι, v. dep. [ἀμφί, "around"; πέλομαι, "to be"] Of music, *etc.*: With Dat. of person: *To be*, or *float, around*;—at v. 352 the employment of the Subj. alone shows that a statement of a fact is not made, but a mere supposition is advanced.

ἀμφιπόλοισι(ν), Poet. for ἀμφιπόλοις, dat. plur. of ἀμφῐ-πολος.

ἀμφῐπολ-ος, *ου*, f. [ἀμφῐ-πολ-ος, "being about"; for ἀμφῐ-πελ-ος; fr. ἀμφί, "about"; πέλ-ω or πέλ-ομαι, "to be"] ("She who is about, *or* engaged in," some employment; hence) *A hand-maid, waiting-woman.*

ἀμφῐ-ρῠ-τος, *τη, τον*, adj. [ἀμφί, "around"; **ῥυ**, a root of ῥέω, "to flow"] *Flowed around, around which water flows; sea-girt*;—as an epithet of islands, and always in fem., in the Odyssey.

ἀμφίς, adv. [akin to ἀμφί, "around"] ("On both sides"; hence, with the accessory notion of separation) *Apart, asunder*:— αἳ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι(ν), *which keep both heaven and earth asunder*, v. 54.

ἄν (Ep. **κέ, κέν**), conditional particle modifying the power of the word to which

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it is subjoined: **1.** With verbs of all moods except the imperative: **a.** With Imperf. and 1. Aor. Indic.: (a) Condition not fulfilled: *Would, should; would have, should have.*—(b) Condition fulfilled: To denote *frequently.* — **b.** With Fut. Indic. in Homer: To express that which will certainly happen, if something else happens first, thus modifying the peremptory force of the tense: *Perhaps, I etc. suppose, probably, perchance;* cf. v. 268.—**c.** With Opt.: (a) Condition being, or not being, fulfilled: *Would, could.* — (b) Condition not fulfilled: *Would, would have; could, could have.*—(c) Condition fulfilled: *Will, I think.* —(d) In apodosis to hypothetical statements: *Perhaps, possibly*:—the protasis is sometimes omitted. — **d.** With Subj.: (a) The force of the particle is thrown on some preceding conjunction or relative word; see below.—(b) In Homer: In a modified future force.—**2.** With Relative pronouns, adverbs, *etc.* = English affix *-ever*: **ὃς ἄν**, ὅς κε, *whoever;* ὅπου ἄν, *wherever.*

ἀνά, prep. gov. dat. and acc.: 1. With Dat.: *On, upon.*—**2.** With Acc.: **a.** *Up, up along, throughout.*—**b.** In time: *Through, throughout.*

ἀνᾰ-βαίνω, f. ἀνᾰ-βήσομαι, p. ἀνᾰ-βέβηκα, 2. aor. ἀν-έβην, v. n. [ἀνά, "up"; βαίνω, "to go"] **1.** *To go up, ascend*;—at v. 362 folld. by ἐς (= εἰς) and Acc. of place.—**2.** *To go up* from the coast to a place inland.

ἀνᾰ-βάλλω, f. ἀνᾰ-βᾰλῶ, p. ἀνᾰ-βέβληκα, v. a. [ἀνά, "up"; βάλλω, "to throw"] **1.** Act.: *To throw*, or *toss, up.*—**2.** Mid.: *To lift up one's voice*; — at v. 155 ἀνεβάλλετο is folld. by Inf. (ἀείδειν) denoting a purpose or intention: *lifted up his voice to sing*; i.e. for the purpose of singing, or in order to sing.

ἀνᾰβάς, ᾶσα, άν, P. 2. aor of ἀνᾰβαίνω.

ἀνᾰβήμεναι, Doric for ἀνᾰβῆναι, 2. aor. inf. of ἀνᾰβαίνω.

ἀνᾰ-γιγνώσκω (later **ἀνᾰγῑνώσκω**), f. ἄνα-γνώσομαι, p. ἀν-έγνωκα, 2. aor. ἀν-έγνων, v. a. [ἀνά, in "strengthening" force; γιγνώσκω, "to know"] *To know well, to know for a certainty.* In this sense only in Epic poetry and in 2nd aor.

ἀνάγκη, ης, f. *Need, necessity, constraint.* — Adverbial Dat.: **ἀνάγκῃ**, *Perforce, by constraint, of necessity;* v. 154.

ἀνᾰθη-μα, ματος, n. [**ἀναθη**, verbal root of ἀνᾰτῐθημι, "to set up as a votive gift"] ("That which is set up as a

votive gift"; hence, in Homer only in sense of) *A delight, glory, ornament*;—at v. 152 in plur., as speaking of both μολπή and ὀρχηστύς.

ἀν-αιδ-ής, ές, adj. [ἀν, "negative"; αἰδ-ώς, "shame"] ("Not having αἰδώς"; hence) *Devoid of shame, shameless.*

ἀναΐξας, ᾱσα, αν, P. 1. aor. of ἀναΐσσω.

ἀν-αΐσσω, 1. aor. ἀν-ήϊξα, v. n. [ἀν-ά, "up"; ἀΐσσω, "to rush"] ("To rush up"; hence) *To start*, or *rise, up suddenly* from a sitting posture.

ἀνα-κρεμάννῡμι, 1. aor. ἀν-εκρέμᾰσα, v. a. [ἀνά, "up"; κρεμάννῡμι, "to hang"] *To hang up, suspend.*

ἄναξ, ακτος, m. *Lord, master, king*;—applied to all gods, especially to Apollo, and also to the Homeric heroes [akin to Sans. *janaka*, "a father"].

ἀνάσσω, f. ἀνάξω, 1. aor. Ep. ἄναξα, v. n. [for ἀνάκτ-σω; fr. ἄναξ, ἄνακτ-ος, "a lord, king," *etc.*] 1. With Dat. of place: *To be lord*, or *master, in; to hold sway in* or *over*. —2. With Dat. of person: *To hold rule*, or *sway, among; to rule; to be king of.*

ἄνδρεσσι, Poet. for ἀνδράσι, dat. plur. of ἀνήρ.

ἀνδρ-ο-φόν-ος, ον, adj. [ἀνήρ, ἀνδρ-ός, "man"; (ο) connecting vowel; φον, root of φον-εύω, "to slay"] *Man-slaying, man-killing.*

ἀνέγνω, 3. pers. sing. 2. aor. ind. of ἀνᾰγῑνώσκω.

ἄν-ειμι, v. n. [ἀν-ά; εἶμι, "to go"] 1. [ἀνά, "up"] ("To go up"; hence) Of the sun, heavenly bodies, *etc.*: *To rise.* —2. [ἀνά, "back"] *To go back, go home, return.*

ἀνείρεαι, Ion. for ἀνείρῃ, 2. pers. sing. pres. ind. of ἀνείρομαι.

ἀν-είρομαι, 2. aor. ἀν-ηρόμην, v. mid. [ἀν-ά, in "strengthening" force; εἴρομαι (mid.), "to ask"] With Acc. of person and Acc. of thing: *To ask*, or *question*, a person *about* something; *to inquire* something *of* a person; v. 231.

ἀνέμοιο, Ion. for ἀνέμου, gen. sing. of ἄνεμος.

ἄν-εμος, έμου, m. ("The blowing thing"; hence) *Wind* [akin to Sans. root AN, "to blow"].

ἀνερείπομαι, 1. aor. ἀνηρειψάμην, v. mid. *To snatch up and carry off.*—Homer uses only the 3. person plur. of 1. aor.

ἀν-έρχομαι, 2. aor. ἀν-ήλῠθον and more frequently ἀν-ῆλθον, v. mid. [ἀν-ά, "back"; ἔρχομαι, "to come, to go"] *To come back, to go back, to return.*

ἀ-νήρ, νέρος νδρός, m.: 1. *A man*:—often joined to another

subst. denoting a person's profession, occupation, *etc.*; cf. v. 100.—2. *A husband* [akin to Sans *nar-a*, "a man": ἀ is a prefix].

ἀνηρείψαντο, 3. pers. plur. 1. aor. ind. of ἀνερείπομαι.

ἀνθρώποισι(ν), Ion. for ἀνθρώποις, dat. plur. of ἄνθρωπος.

ἄνθρωπος, *ου*, comm. gen.: 1. *A human being; a man, person.*—2. Plur.: *Men* [akin to ἀνήρ, the Gr. stem of which is **ἀνδρ**].

ἀνῑ-άω -ῶ, f. ἀνῑάσω, p. ἠνῑάκα, v. a. [ἀνῑ-α, "grief"] 1. *To cause grief to; to grieve, vex*, etc.—2. Pass.: *To be grieved, vexed*, etc.—Pass.: **ἀνῑ-άομαι -ῶμαι**, p. ἠνῑάμαι, 1. aor. ἠνιάθην, f. mid. in pass. force ἀνῑάσομαι, (regular 1. fut. pass. ἀνῑαθήσομαι, only in late medical writer).

ἀνῑηθείς (Ion. for ἀνῑαθείς), *εῖσα, έν*, P. 1. aor. pass. of ἀνῑάω.

ἀνῐών, *οῦσα, όν*, P. of ἄνειμι.

ἀνοπαῖα, found only in Odyssey 1, 320; and variously explained: 1. As adv.: *Unnoticed, unobserved.*—2. As adj.: *High up in the air, aloft, on high.*

ἄντα, prep. [akin to ἀντί, "over against"] With Gen: *Over against, before*; v. 334.

ἀντία, adv. [adverbial neut. plur. of ἀντίος, "opposite"] In a hostile sense: With Gen.: *In opposition to, against*; v. 78.

ἀντῐ-άω -ῶ, f. ἀντιάσω, 1. aor. ἤντιᾰσα, v. n. [ἀντί-ος, "over against, opposite"] ("To be ἀντίος"; hence, "to go towards"; hence) Of the gods, and with Gen. of thing offered: 1. *To go*, or *come, to meet* as it were; and so in past tenses, *to have received, accepted*, etc.—2. *To partake of, enjoy*; v. 25.

ἀντί-θε-ος, *η, ον*, adj. [ἀντί, "equivalent to, like"; θε-ός, "a god"] *Equivalent to*, or *like, a god; equal to a god* or *the gods; godlike*:—in Homer an epithet of heroes.

'Αντίνο', by elision for 'Αντίνοε, voc. of 'Αντίνοος.

'Αντίνοος, *ου*, m. [ἀντίνοος, "opposite in mind"; fr. ἀντί, "opposite"; νόος, "mind"] ("One opposite in mind") *Antinoüs*; a son of Eupeithēs a chieftain in Ithaca, and one of Penelope's suitors.

ἀντίον, adv. [adverbial neut. sing. of ἀντίος, "opposite, over against"] *Over against, straight before*:—ἀντίον αὐδᾶν (*to speak over against* a person; *i. e.*) *to speak to*, or *address*, a person *to the face*; cf. vv. 213, 230, 306, 345, *etc.*

ἀντ-ίος, *ία, ίον*, adj. [ἀντ-ί, "over against"] ("Being

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ἀντί"; hence) 1. Locally: *Over against, opposite.*—2. *Opposite, contrary, the reverse.*

ἀντιόω -ῶ, Epic for ἀντιάω see ἀντιάω.

ἀντιόων,όουσα, όον, uncontr. P. pres. of ἀντιόω.

ἄνωγα, old Ep. perf. used in sense of a pres.: imperat. ἄνωχθι, 3. pers. sing. subj. ἀνώγῃ. *To order, bid, command*, etc.

ἄξῐος, ῐα, ῐον, adj. [for ἄγσῐος; fr. ἄγ-ω, "to weigh" so much] ("Weighing" so much; hence, "worth"; hence) 1. *Worthy, deserving.*—2. With Gen.: *Worthy of, deserving of.*

ἀοιδ-ή, ῆς, f. [for ἀειδ-ή; fr. ἀείδ-ω, "to sing"] 1. *Singing, song.*—2. *A song, lay.*

ἀοιδ-ός, οῦ, m. [for ἀειδ-ός; fr. ἀείδ-ω, "to sing"] ("He who sings"; hence) *A singer, minstrel, bard.*

ἀπ-ᾰμείβομαι, f. ἀπ-αμείψομαι, 1. aor. pass. in mid. force ἀπ-ημείφθην, v. mid. [ἀπ-ό, in "strengthening" force; ἀμείβομαι, "to answer"] *To answer, reply to*:—in Homer always in combination with a second more definite verb; *e.g.* ἀπαμειβόμενος προσέφη, v. 63; ἀπαμείβετο φώνησέν τε (Odyssey 7, v. 298).

ἀπᾰμειβόμενος, η, ον, P. pres. of ἀπᾰμείβομαι:—for mode of rendering ἀπαμειβόμενος προσέφη see ἄγων at end.

ἀπ-άνευθε, adv. [ἀπ-ό, in "strengthening" force; ἄνευθε, "away, apart"] *Away, apart, far off.*

ἅ-πᾱς, πᾶσα, πᾶν, adj. [ἁ, in "intensive" force; πᾶς, "all"] ("Quite all"; hence) *The whole* of anything; *the entire*;—Plur.: a. *All together, all.*—b. *The whole of* that denoted by the subst. to which it is in attribution.

ἀπέβη, 3. pers. sing. 2. aor. ind. of ἀποβαίνω.

ἀπειπέμεν, Ion for ἀπειπεῖν, inf. of ἀπεῖπον.

ἀπ-εῖπον, f. ἀπ-ερῶ, p. ἀπ εἴρηκα, v. a. [ἀπ-ό, in "strengthening" force; εἶπον, "to say"] 1. *To speak out, declare*; v. 373.—2. With Dat. of person: *To give full notice to* a person; v. 91.

ἀπείρων, ον, adj. [poet. form of ἄπειρος; fr. ἀ, "negative"; πέρας, "an end"] *Endless, boundless.*

ἀπέτῑσε, 3. pers. sing. 1. aor. ind. of ἀποτίνω.

ἀπηλεγ-έως, adv. [ἀπηλεγής, "not caring for anything"] ("After the manner of the ἀπηλεγής"; hence) In speaking: *Without caring for anything; outright, plainly, bluntly.*

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ἀπό (before a soft vowel **ἀπ'**; before an aspirated vowel **ἀφ'**), prep. gov. gen.: *From; away*, or *at a distance, from*;—at v. 49 ἄπό follows its case (φίλων), and hence its accent is thrown back on the former syllable, viz. ἄπο; this is termed "anastrŏphē" [akin to Sans. *apa*, "away from"].

ἀπο-βαίνω, f. ἀπο-βήσομαι, p. ἀπο-βέβηκα, 1. aor. ἀπ-εβησᾰμην, 2. aor. ἀπ-έβην, v. n. [ἀπό, "away"; βαίνω, "to go"] *To go away, depart*.

ἀποείπω, Ep. for ἀπείπω, 1. pers. sing. subj. of ἀπεῖπον; see ἀπεῖπον; v. 373.

ἀπο-θρώσκω, f. ἀπο-θοροῦμαι, 2. aor. ἀπ-έθορον, v. n. [ἀπό, "from"; θρώσκω, "to leap"] With Gen.: ("To leap from *or* up from"; hence) Of smoke: *To rise up from*; v. 58.

ἀπ-οίχομαι, f. ἀπ-οιχήσομαι, 2. aor. ἀπ-ῳχόμην, v. mid. [ἀπ-ό, "away"; οἴχομαι, "to be gone"] Alone: *To be gone away, to have departed*; v. 135.

ἀποιχομένοιο, Ion. for ἀπ-οιχομένου, masc. gen. sing. of ἀποιχόμενος, P. pres. of ἀπ-οίχομαι; v. 135;—at v. 253 the regular gen. ἀποιχομένου is found.

ἀπ-όλλῡμι (and **ἀπ-ολλῦω**), f. ἀπ-ολέσω, 1. aor. ἀπ-ώλεσα, Poet. ἀπ-όλεσσα, p. ἀπ-ολώλεκα, v. a. [ἀπ-ό, in "strengthening" force; ὄλλῡ-μι, "to destroy"; also, "to lose"] 1. Act.: a. *To destroy utterly*.—b. *To lose utterly*; v. 354.—2. Mid.: **ἀπ-όλλῡμαι**, f. ἀπ-ολοῦμαι, p. ἀπ-όλωλα, 2. aor. ἀπ-ωλόμην, ("To destroy one's self"; hence) a. *To perish, die*;—at v. 47 ἀπ-όλοιτο is used in the strict optative force of wishing: *may . . . perish*, or *I would that . . . may perish*;—at v. 166 ἀπόλωλε is folld. by acc. of cognate meaning, (κακὸν) μόρον, *hath died an evil death*.—b. *To be utterly lost*:—νόστος ἀπώλετο πατρὸς ἐμοῖο, *the return of my father is utterly lost*; i. e. has gone for ever, there is no hope of it.

ἀπόλοιτο, 3. pers. sing. 2. aor. opt. mid. of ἀπόλλῡμι.

ἀπόλωλα, perf. mid. of ἀπ-όλλῡμι.

ἀποπαύε', by elision for **ἀποπαύεο**, Ion for ἀποπαύου, 2. pers. sing. pres. imperat. mid. of ἀποπαύω.

ἀπο-παύω, f. ἀπο-παύσω, v. a. [ἀπό, "from"; παύω, "to make to cease"] 1. Act.: *To make to cease from; to stop* or *hinder from*.—2. Mid.: **ἀπο-παύομαι**, f. ἀπο-παύσομαι, ("To make one's self cease from"; hence) With Gen.: *To cease* or *desist from*; v. 310.

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ἀπο-ῤ-ῥαίω, f. ἀπο-ῤ-ῥαίσω, v. a. [ἀπό, "away from"; ῥαίω, "to break," with the ῥ doubled] ("To break away from" a person, *etc.*; hence) With Acc. of person and Acc. of thing: *To deprive*, or *bereave*, a person *of* something; *to wrest away* something *from* a person.

ἀπο-τῑνω, f. ἀπο-τῑσω, 1. aor. ἀπ-έτῑσα, v. a. [ἀπό, in "strengthening" force; τίνω, in force of "to repay"; also, "to pay"] 1. *To repay, pay back.*—**2.** *To pay for*, or *make atonement for*, a thing.—**3.** Mid.: Alone: **ἀπο-τῑνομαι**, f. ἀπο-τῑσομαι, 1. aor. ἀπ-ετισᾰμην, ("To get atonement made to one's self"; hence) *To take vengeance, to avenge one's self*, etc.

ἄ-ποτμ-ος, *ον*, adj. [ἀ, in "intensive" force; πότμ-ος, "fate, destiny"; esp. "evil fate *or* destiny"] ("Having much evil fate *or* destiny"; hence) *Ill-starred, unfortunate.* ☞ Comp.: ἀποτμίτερος; Sup.: ἀποτμότᾰτος.

ἀποτμότᾰτος, *η*, *ον*, sup. adj.; see ἄποτμος;—at v. 219 folld. by partitive Gen.

ἄ-πυσ-τος, *τον*, adj. [for ἄ-πυθ-τος; fr. ἀ, "negative"; πυνθᾰνομαι, "to hear of," through root **πυθ**] *Unheard of, not heard of.*

ἀπ-ωθέω -ωθῶ, f. ἀπ-ώσω, 1. aor. ἀπ-έωσα, v. a. [ἀπ-ό, "away"; ὠθέω, "to drive *or* thrust"] 1. *To drive*, or *thrust, away.*—**2.** Mid.: **ἀπ-ωθέομαι -ωθοῦμαι**, f. ἀπ-ώσομαι, 1. aor. ἀπ-ωσᾰμην, *To drive*, or *thrust, away from one's self.*

ἀπώσεαι, Ion. for ἀπώσῃ, 2. pers. sing. 1. aor. subj. mid. of ἀπωθέω.

ἄρ; see ἄρα.

ἄρα (before a vowel ἄρ'; Ep. ἄρ before a consonant; also Ep. ῥά), adv.: **1.** *Then, straightway, at once, forthwith.*—**2.** *Then, indeed.*

ἀρ-άομαι -ῶμαι, f. ἀρᾱσομαι, Ion. ἀρήσομαι, 1. aor. ἠρησᾰμην, v. mid. [ἀρ-ά, "a prayer"] ("To offer a prayer, to pray"; hence) With Acc. and Inf., or with Inf. alone when its Subject is omitted as being the same as that of the preceding finite verb of its clause: *To pray*, or *wish, that*; v. 164.

ἀρ-αρ-ίσκω, f. ἀρῶ, p. ἄρηρα, 1. aor. ἦρσα, Ion. ἄρσα [reduplicated fr. root **ἀρ**, "to join"] ("To join"; hence, "to join together, construct"; hence) *To equip, fit, furnish, provide*, etc.

'Αργεῖοι, *ων*; see Ἄργος.

'Αργειφόντης, *ου*, m. [poet. for Ἀργο-φονευ-τής; fr. Ἄργος, (uncontr. gen.) Ἄργο-ος, "Argos" (the man appointed by Hēra (Juno) to take charge

of the cow into which Ino had been metamorphosed); φονεύ-ω, "to slay"] *Argos-slayer, slayer of Argos*; an epithet of Hermes (Mercury) as having slain Argos.

Αργος, εος ους, n. [ἄργος, Thessalian or Macedonian for ἀγρός, "a plain"] *Argos*; the chief city of Argŏlis, a country of the Peloponnēsus (now the Morēa), in S. Greece. —Hence, **'Αργ-εῖος**, εία, εῖον, adj.: a. *Of*, or *belonging to, Argos; Argive.*—As Subst.: **'Αργεῖοι**, ων, m. plur. *The men of Argos, the Argives.*—b. *Greek, Grecian.* — As Subst.: **'Αργεῖοι**, ων, m. plur. *The Greeks.*

ἀργῠρέοιο, Ion. for ἀργυρέου, masc. gen. sing. of ἀργῠρεος.

ἀργῠρ-εος, έα, εον, adj. ἄργῠρ-ος, "silver"] ("Of, or belonging to, ἄργῠρος"; hence) *Made of silver, silver-.*

ἀρέσθαι, 2. aor. inf. mid. of αἴρω.

ἀρησαίατ', by elision for ἀρησαίᾰτο, Ion. and Poet. for ἀρήσαιντο, 3. pers. plur. 1. aor. opt. of ἀράομαι.

ἄριστος, η, ον (see ἀγᾰθός), sup. adj.: 1. *Best.*—2. *Noblest.*

ἀρνειός, οῦ, m. *A young male lamb; a young ram.*

ἀρνέομαι -οῦμαι, f. ἀρνή-σομαι, 1. aor. ἠρνησᾰμην, v. mid. With Acc. of thing: *To refuse, decline.*

ἄρ-νῠμαι (only found in pres. and imperf. tenses and part.), v. mid. [ἀρ, root of αἴρω, "to take"] 1. *To take*, or *obtain*, by one's own act; *to win, gain, earn*, etc.—2. *To strive to secure*; v. 5.

• **ἄρ-ουρα**, ούρας, f. [ἀρ-όω, "to plough"] ("Plough-land"; hence, "land" in general; hence) *Land, country.*

῞Αρπ-υιαι, υιῶν, f. plur. [ἁρπ, root of ἁρπ-ᾱζω, "to snatch"] *The Snatchers*; a name frequently employed in the Odyssey for *whirlwinds, hurricanes*, personified as deities.

ἄρσας, ᾱσα, αν, P. 1. aor. of ἀραρίσκω.

ἀρτῠνέουσι(ν), 3. pers. plur. Ion. fut. ind. of ἀρτῡνω.

ἀρτῡνω, f. ἀρτῠνῶ, Ion. ἀρτῠνέω, 1. aor. ἤρτῡνα, v. a. [Epic form of ἀρτύω] *To prepare, make ready, provide.*

ἀρχ-ή, ῆς, f. [ἄρχ-ω, "to begin"] *A beginning, commencement*:—ἐξ ἀρχῆς, (*from the beginning*; i.e.) *from of old.*

ἄρχω, f. ἄρξω, p. ἦρχα, v. a.: 1. Act.: With Gen. of thing: *To begin*;—at v. 28 folld. also by Dat. of person.—2. Mid.: **ἄρχομαι**, f. ἄρξομαι, 1. aor. ἠρξᾰμην: With Gen. of thing: *To begin* as one's own especial act or for one's self; v. 367,

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where it is also folld. by Dat. of person.

ἀσκελές, adv. [adverbial neut. acc. sing. of ἀ-σκελ-ής, "dried up"; fr. ἀ, "without force"; σκέλ-λω, "to dry up"] ("In a dried up way"; hence) *Toughly, obstinately, stubbornly.*

ἀσκέω -ῶ, f. ἀσκήσω, p. ἤσκηκα, 1. aor. ἤσκησα, v. a. ("To form by *or* with art"; hence) Of a garment as Object: *To arrange skilfully* or *carefully; to smoothe;* v. 439.

ἀσπερχές, adv. *Hastily, hotly, perseveringly, unceasingly.*—N.B. The etymology of this word is not a matter of certainty. Probably it is to be traced, through an obsol. adj. ἀ-σπερχ-ής, to ἀ, in "intensive" force; σπέρχ-ω, "to set in rapid motion"; pass., "to be set in rapid motion, to move hastily"; so that the adj. would imply "moving very hastily"; hence, "hasty, impetuous." Homer uses the part. σπερχόμενος, in the force of "hastily, hurriedly" (Odyssey 9, v. 101, *etc.*).

ἀσπίς, ἴδος, f. *A shield.*

ἄστεα, acc. plur. of ἄστυ.

ἄσ-τυ, εος ους, n. *A city. town* [akin to Sans. root VAS, "to dwell"].

ἀσχἄλάω -ῶ, found only in pres. tenses, v. n. *To be distressed* or *grieved;*—at v. 304 the cause of the distress is expressed by the part. μένοντες.

ἀσχαλόωσι, Ep. for ἀσχαλῶσι, contr. 3. pers. sing. pres. ind. of ἀσχᾰλάω.

ἀτάρ (Ep. αὐτάρ), conj. *But, yet, however, nevertheless.*

ἀτασθᾰλία, ας, f. *Presumptuous sin* or *wickedness; recklessness;*—at vv. 7, 34 in plur. to denote the several acts of ἀτασθᾰλία of which the persons denoted were guilty. A similar force attaches to the plural of abstract words in general according to their respective meanings.

ἀτασθᾰλίῃσι(ν), Ion. for ἀτασθᾰλίαις, dat. plur. of ἀτασθᾰλία.

Ἄ-τλ-ας, αντος, m. [ἀ, in "intensive" force; τλ-άω, "to bear"] ("Mighty Bearer") *Atlas;* one of the older deities, who according to mythology supported the pillars of heaven; v. 52.

Ἀτρείδāο, Æol. for Ἀτρείδου, gen. of Ἀτρείδης.

Ἀτρε-ίδης (trisyll.), ίδου, m. [Ἀτρεύς, Ἀτρέ-ος, "Atreus"; son of Pelops and Hippodamīa, king of Argos and Mycenæ, father of Menelāus and Agamemnon] *A son of Atreus,* esp. Agamemnon.

ἀτρεκ-έως, adv. [ἀτρεκ-ής, "real, true"] ("After the

manner of the ἀτρεκής"; hence) *Really, truly.*

ἀτρῠγέτοιο, Ion. for *ἀτρυγέτου*, masc. and fem. (v. 72) gen. sing. of *ἀτρύγετος.*

ἀ-τρῠγ-ετος, *ετον*, adj. [*ἀ*, "negative"; *τρυγ-άω*, "to gather in the harvest"] ("From which no harvest is gathered in"; hence) *Barren, unfruitful, yielding no harvest*:—an epithet of the sea.

αὖ, adv.: 1. Of place or direction: *Back, backwards.*—2. In time: *Again, anew, once more, afresh* [akin to Sans. *ava*, "away"].

αὐδ-άω -ῶ, f. *αὐδήσω*, 1. aor. *ηὔδησα*, v. a. [*αὐδ-ή*, "speech"] ("To utter *αὐδή*"; hence) *To speak to, address.*

αὐδ-ή, *ῆς*, f. *The human voice, speech*;—at v. 371 folld. by Acc. of "Respect" [akin to Sans. root VAD, "to speak"].

αὔλ-ειος, *εία*, *ειον*, adj. [*αὐλ-ή*, "open court" before a dwelling; "a court-yard"] *Of*, or *belonging to, the court* or *court-yard.*

αὐ-λή, *λῆς*, f. ("A court-yard"; hence, "a dwelling-place" surrounding the court-yard; hence, "a dwelling *or* abode" in general; hence) *A palace*, etc. [either fr. *ἄ-ω*, "to blow," fr. Sans. root VÂ; or akin to Sans. root VAS, "to dwell"].

αὔριον, adv. *On the morrow, to-morrow.*

αὐτάρ, Ep. for *ἀτάρ*; see *ἀτάρ.*

αὖτε (before a vowel **αὖτ'**), adv.: 1. Of time: *Again.*—2. In speaking, *etc.*: *In turn, in reply.*—3. *Furthermore, next.*

αὐτή, αὐτήν, αὐτῆς, fem. nom., acc., and gen. sing. of *αὐτός.*

αὐτ-ίκα (before a soft vowel **αὐτίκ'**; before an aspirated vowel **αὐτίχ'**), adv. [*αὐτ-ός*, "self, very"] ("At the self-same, *or* very," time; hence) *Forthwith, immediately, at once.*

αὖτις (Ion. for *αὖθις*, a lengthened form of *αὖ*) *Again, a second time.*

αὐτοῖο, Ion. for *αὐτοῦ*, masc. gen. sing. of *αὐτός*; v. 207.

αὐτοῖσι(ν), Ion. for *αὐτοῖς*, masc. dat. plur. of *αὐτός.*

αὐ-τός, *τή*, *τό*, pron. adj.: 1. *Self, very.*—As Subst.: **a.** Of all persons: m. and f.: *I myself, you yourself, he himself*, etc.—When apposition to a possessive or reflexive pron. occurs, the noun in apposition is put in the Gen., and refers to the Gen. of the personal pron. implied in the possessive or reflexive pron.: thus at v. 7, in *αὐτῶν σφετέρῃσιν ἀτασθαλίῃσιν*, *αὐτῶν* is in apposition to the personal pron. *σφῶν* (gen. plur. of *οὗ*), implied

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in the possessive or reflexive pron. σφετέρῃσιν; cf. v. 409, where αὐτοῦ is in apposition to οὗ (personal pron.), implied in (the possessive pron.) ἑόν; cf., also, τὰ σ' (= σά) αὐτῆς ἔργα, v. 356.—When a verb is folld. by a reflexive pron. in Gen., Dat., or Acc., the reflexive sense becomes emphasized by the use of the nom. αὐτός, *etc.*, as it brings the "self" of the Subject prominently forward: thus at vv. 33, 34, in αὐτοὶ Σφῇσιν ἀτασθαλίῃσιν . . . ἄλγε' ἔχουσιν, the nom. pron. αὐτοί, as Subject, denotes that *they themselves* (i. e. men and men alone) are the cause of their own sorrows, not the gods; cf. the preceding context.—b. As simple pron. of third person: In all genders and numbers: *He, she, it, they*, etc.—2. With the article prefixed: *The same.*—As Subst., of all genders and numbers: *The same person*, etc.; *the same thing*, etc. [akin to pron. *av-a*, preserved in the Zend language].

1. **αὐτοῦ**, masc. gen. sing. of pron. αὐτός.

2. **αὐτοῦ**, adv. [adverbial gen. neut. of αὐτός, "self; very"] ("At the very" place; hence) *There, just there*, etc.

ἀφ-αιρέω -αιρῶ, f. ἀφ-αιρήσω, p. ἀφ-ῄρηκα, 2. aor. ἀφ-εῖλον, v. a. [ἀφ' (= ἀπό), "away, from"; αἱρ-έω, "to take"] 1. Act.: *To take away, take away from.*—2. Mid.: **ἀφ-αιρέομαι -αιροῦμαι**, f. ἀφ-αιρήσομαι, 2. aor. ἀφ-ειλόμην: With Acc. of thing and Dat. of person: *To take away* (for one's self or by one's own especial act) something *from* a person; *to deprive* a person *of* something; cf. v. 9, where τοῖσιν is the "Dat. of disadvantage" after ἀφείλετο.

ἄφαρ, adv. *Straightway, forthwith, immediately, at once.*

ἀφείλετο, 3. pers. sing. 2. aor. ind. mid. of ἀφαιρέω.

ἀφῖκεο, Ion. for **ἀφῖκου**, 2. pers. sing. 2. aor. ind. of **ἀφ-ικνέομαι**.

ἀφῖκετο, 3. pers. sing. 2. aor. ind. of ἀφικνέομαι.

ἀφ-ικνέομαι -ικνοῦμαι, f. ἀφ-ίξομαι, p. ἀφ-ῖγμαι, 2. aor. ἀφ-ικόμην, v. mid. [ἀφ' (= ἀπό) denoting "completeness"; ἱκνέομαι, "to come"] 1. *To arrive.*—2. In Homer, folld. by Acc. of person reached: *To reach, come up to;* v. 332.

ἀφν-ειός, ειόν (also in Hesiod with a fem. -ειή), adj. [ἄφν-ος = ἄφενος, "wealth, abundance"] ("Pertaining to ἄφνος"; hence) 1. Of persons: **a.** *Rich, wealthy.*—b. With Gen. of thing: *Rich*, or *wealthy, in;* v. 165, where χρυσοῖο is not the Gen. of thing compared, but Gen. of that wherein

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wealth consisted.—2. Of a house, *etc.*: *Abounding in wealth* or *goods; rich, wealthy.* ☞ Comp.: ἀφνειότερος, v. 165; (Sup.: ἀφνειότᾰτος; and irreg. ἀφνειέστᾰτος).

Ἀχαιοί, ῶν, m. plur. ("The Achæans"; the inhabitants of Achaia, a district of S.W. Thessaly; hence, in Homer) *The Greeks* generally.

ἄχ-ομαι (and **ἀκ-αχ-ῐζομαι**), p. ἀκάχημαι, 2. aor. ἀκαχέμην, v. pass. [ἄχ-ος, "pain, ache, distress" of mind] *To be pained*, or *distressed*, in mind; *to be vexed* or *grieved*.

ἄψ, adv. *Back, back again.*

ἄωτος, ου, m. and **ἄωτον**, ου, n. ("The best, *or* choicest, part of a thing; hence, in Homer) Folld. by Gen. οἰός, gen. of οἶς, "a sheep," and in reference to its fleece: *The finest wool;* v. 443.

βαίνω, f. βήσομαι, p. βέβηκα, pluperf. ἐβεβήκειν, 2. aor. ἔβην, v. n.: 1. a. *To walk* or *step.*—b. With Inf.: *To set out to* do, *etc.*:—βῆ ἴμεν, *set out to go*, v. 441.—2. *To go, go away, depart* [akin to Sans. root GAM, "to go"].

βάλε, Ep. for ἔβᾰλε, 3. pers. sing. 2. aor. ind. of βάλλω; v. 364.

βάλλω, f. βᾰλῶ, p. βέβληκα, 2. aor. ἔβᾰλον, v. a.: 1. Act.: a. *To throw, cast*, etc.—b. Of sleep as Object: *To shed, let fall;*—at v. 364 ἐπὶ (βλεφάροισι) βάλε is said by some to be an instance of tmesis; but for this there is no necessity: ἐπῐβάλλω, however, is inserted in Vocabulary.—c. *To put*, or *place*, in the mind, *etc.*; v. 201.—2. Mid.: **βάλλομαι**, f. βαλοῦμαι, 2. aor. ἐβᾰλόμην, ("To throw one's self, *or* for one's self"; hence) Mentally: *To cast* in one's mind, *resolve, determine;*—at v. 234 some editions give ἐβάλοντο; others have ἐβόλοντο, as in the present text; see βούλομαι [akin to Sans. root GAL, "to fall"; hence, literally, in causal force, "to cause to fall"].

βᾰσῐλευέμεν, Ion. for βᾰσῐλεύειν, inf. pres. of βᾰσῐλεύω.

βᾰσῐλεύς, έως, m. *A king, prince, chief.*

βᾰσῐλ-εύω, f. βᾰσῐλεύσω, 1. aor. ἐβᾰσῐλευσα, v. n. [βᾰσῐλ-εύς, "a king"] 1. Alone: *To be a king; to rule, to reign;*—at v. 392 βασιλευέμεν is a substantival Inf. forming the Subject of ἐστί to be supplied; and as a substantival Inf. is regarded as a neut. noun, the complement of the clause (κακόν) is in the neut. gender.—2. With Gen.: *To be king of* or *over; to rule*, or *reign, over.*

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βᾰσῐλῆα, βᾰσῐλῆες, Ion. acc. sing. and nom. plur. of *βᾰσῐλεύς*.

βᾰσῐλῆος, Ion. gen. sing. of *βασιλεύς*.

βεβήκει, Ion. for *ἐβεβήκει*. 3. pers. sing. pluperf. ind of *βαίνω*.

βένθος, *εος ους*, n. *The depth* of the sea;—at v. 53 the final vowel of *βένθεα* (acc. plur.) is not elided before *οἶδεν*, as that word takes the digamma [akin to Sans. root GÂH, "to dive into"].

βῆ, Ion. and Ep. for *ἔβη*, 3. pers. sing. 2. aor. ind. of *βαίνω*.

βίη. *ης*, f. [Ion. for *βία*] 1. *Strength, force, bodily might.* —2. a. *Force, violence*, etc.—b. **βίη-φιν**, dat. case of *βίη*, with old dat. case ending *φι* or *φιν*: *By force* or *violence*; v. 403.

βῐ-οτος, *ότου*, m. [*βῐ-όω*, "to live"] 1. *Life*; v. 287.—2. *Means of life*, i. e *substance, property*; vv. 160, 377, etc.

βλάπτω, f. *βλάψω*, p. *βέβλᾰφα*, v. a.: 1. *To hinder, stop.*—2. With Acc. of person and Gen. of thing (as separative Gen.): *To hinder* a person *from* a thing; *to stop*, or *arrest*, a person *in* something; v. 195.

βλέφ-ᾰρον, *ᾰρου* (mostly plur.), n. [for *βλέπ-ᾰρον*; fr. *βλέπ-ω*, "to see, have sight"] ("The seeing thing"; hence, Plur., "the eyes"; hence) *The eyelids*; always in this meaning in Homer.

βο-ητύς, *ύος*, f. [Ion. for *βό-ησις*, fr. *βο-άω*, "to cry out"] *Clamour, outcry, shouting.*

βούλευε, Ep. for *ἐβούλευε*, 3. pers. sing. imperf. ind. of *βουλεύω*.

βουλ-εύω, f. *βουλεύσω*, p. *βεβούλευκα*, 1. aor. *ἐβούλευσα*, v. n. [*βουλ-ή*, "counsel"] ("To take counsel"; hence) With (dat.) *φρεσίν*: *To ponder, revolve, debate, in the mind.*

βουλ-ή, *ῆς*, f. [*βούλ-ομαι*, "to will"] 1. *Will, purpose.* —2. *Plan, counsel.*—3. *Advice, counsel.*

βούλομαι, f. *βουλήσομαι*, p. *βεβούλημαι*, v. mid. ("To wish"; hence) Of the gods: *To will*; v. 234; see *βάλλω*, no. 2 [root **βουλ** (= **βολ**), akin to Sans. root VṚI, "to choose"].

1. **βοῦς,** *βοός*, comm. gen. *A cow, ox*;—Plur.: *Cattle* in collective force [acc. to some from the natural sound *βο*, and so "the lowing *or* bellowing one"; acc. to others, akin to Sanscrit *go*, "a bull, a cow"; and in plur. "cattle"].

2. **βοῦς,** contr. fr. *βόας*, acc. plur. of 1. *βοῦς*; v. 8.

βοῶν, gen. plur. of 1. *βοῦς*.

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βρῖθύς, εῖα, ύ, adj. *Heavy, ponderous.*

βροτός, οῦ, m. *A mortal man* as opposed to the gods; *a mortal* [akin to Sans. *marta* (fr. MRI, "to die"), "a mortal man"].

βρῶ-σις, σεως, f. [βι-βρώ-σκω, "to eat," through root **βρω**] ("An eating"; hence) *Food, meat.*

γ'; see γέ.

γαῖα, ας, Ep. ης (Poet. for γῆ), f.: 1. *The earth.*—2. *The ground, soil.* — 3. *A land, country.*

γαιή-οχ-ος, ον, adj. [for γαιή-εχ-ος; fr. γαῖα, (Ep. gen. and uncontr.) γαίη ος, "earth"; ἔχω, "to hold"] ("Earth-holding"; *i. e.*) 1. *Earth-upholding, earth-supporting.*—2. *Earth-surrounding, earth-encompassing.* — This word, in whichever of the two above-given meanings it is taken, is always an epithet of the sea-god Poseidāōn or Poseidōn, the Roman "Neptune."

γᾰμέεσθαι, uncontr. pres. inf. mid. of γᾰμέω.

γᾰμ-έω -ῶ, f. γᾰμήσω, p. γεγάμηκα, 1. aor. ἐγάμησα and ἔγημα, v. a.: 1. Of a man as Subject: *To marry* a woman; v. 36.—2. Mid.: **γᾰμ-έομαι -οῦμαι**, f. γᾰμοῦμαι, Ep. γαμέσσομαι, late γᾰμήσομαι, 1. aor. ἐγημᾰμην: Of a woman as Subject: *To give herself in marriage, to get married; to wed* [akin to Sans. root JAM, an old form of *yam*, "to tame"; and, in some combinations, "to marry"].

γάμ-ος, ου, m. [γαμ-έω, "to marry"] 1. *A marriage, a wedding.* — 2. *A wedding-feast.*

γάρ, conj. *For*:—usually the second word in the clause or sentence.

γέ (before a vowel **γ'**), enclitic particle, throwing its force on the word which it immediately follows: *At least, indeed, at any rate*; cf. v. 229 [prob. akin to Sans. *gha* or *ghâ*, an old pronominal base].

γείν-ομαι, 1. aor. mid. ἐγειν-άμην, v. pass. and mid. [akin to γίγνομαι; see γίγνομαι] 1. Pass.: In pres.: *To be born.*—2. Mid.: In 1. aor.: Of a mother: *To bear, bring forth*; v. 223.

γεν-εή, εῆς, f. [Ion. for γενεά; through **γεν**, root of γίγνομαι, "to be born"] ("A being born, birth"; hence) 1. a. *Family, race.* - b. Adverbial dat.: **γενεῇ**, *By family*, i.e. *by family-rights, by birth-right*; v. 387.—2. *A birth-place.*

γενέσθαι, 2. aor. inf. of γίγνομαι.

γένετο (before a vowel **γέν-**

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ετ'), Ion. for ἐγένετο, 3. pers. sing. 2. aor. ind. of γίγνομαι.

γενοίατο, Ion. and Poet. for γένοιντο, 3. pers. plur. 2. aor. opt. of γίγνομαι.

γέρ-ων, *οντος*, adj. *Old, aged.* — As Subst.: **γέρων**, *οντος*, m. *An old*, or *aged, man* [akin to Sans. root JRI, "to grow old"].

γῆμ' (by elision for **γῆμε**), Ion. for ἔγημε, 3. pers. sing. 1. aor. ind. of γᾰμέω.

γῆρ-ας, *ἄος ως*, n. *Old age* [akin to Sans. root JRI, "to grow old"].

γίγνομαι, f. γενήσομαι, p. γέγονα, 2. aor. ἐγενόμην, v. mid.: 1. **a.** *To come into being, to be born.*—**b.** With ἐκ and Gen. denoting the father: *To be born*, or *sprung, from*; v. 220.—**2.** Of things: *To be produced.* - **3.** *To be, become, be made* [akin to Sans. root JAN, "to become"].

γι-γνώ-σκω (**γι-νώ-σκω**), f. γνώσω, γνώσομαι, p. ἔγνωκα, 2. aor. ἔγνων (imperat. γνῶθι, subj. γνῶ, ῷς, ῷ, opt. γνοίην, inf. γνῶναι, part. γνούς), v. a.: 1. *To perceive, consider*, etc.—In past tenses, *to know.*—**2.** *To recognize, discern*, etc. [root **γνω**, akin to Sans. root JÑÂ, "to know"; cf. Lat. "nosco," Eng. "know"].

γλαυκ-ῶπ-ις, *ἴδος*, adj. [Hitherto usually referred to γλαῦκ-ος, (of the eyes) "gleaming"; ὤψ, ὠπός, "an eye"] 1. *With gleaming eyes.* — 2. But since numerous idols representing Athēnē or Minerva (the patron deity of Troy) with an owl-face have recently been dug up on the site of Troy, the etymology of the word must rather be assigned to γλαύξ, γλαυκ-ός, "an owl"; ὤψ, ὠπ-ός, "a face," and so, *Owl-faced.*

γλαφ-ῠρός, *ῠρά, ῠρόν*, adj. [γλάφ-ω, "to hew, carve, dig"] ("Hewn, carved, dug"; hence) *Hollow.*

γνώμεναι, Ep. for γνῶναι, 2. aor. inf. of γιγνώσκω; – at v. 411 the Inf. denotes a purpose or intention: *for the purpose of knowing him*, i. e. "so that we may know and become acquainted with him"; —supply αὐτόν (= ξεῖνον) as the Ojbect of γνώμεναι.

γόν-ος, *ου*, m. [for γέν-ος; through **γεν**, root both of γεννάω, "to beget"; and γίγνομαι, "to be born"] 1. ("A begetting"; hence, concrete) *A father.*—In like manner at Iliad 14, 201 Ocĕănus is termed by Homer γένεσις θεῶν, *i. e.* "the origin, source, producing cause of the gods"; (concrete) "the father of the gods."—**2.** ("That which is born"; hence) *Race, stock, descent.*—N. B. Each of the foregoing mean-

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ings is variously assigned to γόνον at v. 216. The Scholiast on Homer explains the word as γεννήτορα (acc.), that is, "father."

γόνυ, γόνἄτος (Ep. Gen. γουνός, Dat. γουνί; Pl. γοῦνα, γούνων, γούνεσσι), n. *A knee*:—ταῦτα θεῶν ἐν γούνἄσι κεῖται, *these things lie on the knees of the gods*, where the English idiom would rather say, "rest in the bosom of the gods" [akin to Sans. *jânu*, "a knee"].

γόος, ου, m. *Weeping, wailing, lamentation, mourning*;—at v. 242 in plur.; see ἀτασθἄλἵα at end.

γούνἄσι, Ion. for γόνἄσι, dat. plur. of γόνυ.

γουνός, οῦ, m. *Fruitful land.*

γραίη, ης, f. Ep. for γραῦς; see γραῦς.

γραῦς, γραός (Ep. γρηῦς, γρηός), f. *An old woman* [like γέρων, akin to Sans. root JṚI, "to grow old"].

γρηΐ, dat. sing. of γρηῦς; see γραῦς.

γυῖον, ου, n. *A limb*:—in Homer always in plur.

γυναικός, **γυναιξί(ν)**, gen. sing and dat. plur. of γυνή.

γῠν-ή, αικός, f. ("She who brings forth"; hence) 1. *A woman*, whether married or single, and without regard to age or station; v. 332.—2. *A wife*; vv. 13, 433.—3. Plur.: *Maids, female attendants*; v. 362 [akin to Sans. root JAN, in transitive force, "to bring forth"].

δ'; see δέ.

δαιδᾰλ-εος, έα, εον, adj. [δαιδάλ-λω, "to work cunningly *or* skilfully"] *Curiously, skilfully*, or *cunningly worked* or *wrought*;—at v. 130 δαιδάλεον belongs to θρόνον.

δαΐδας, acc. plur. of δαΐς.

δαίνῡμι, f. δαίσω, 1. aor. ἔδαισα, v. a.: 1. Act.: *To give a banquet* or *feast to*; *to feast, entertain*.—2. Mid.: **δαίνῡμαι**, f. δαίσομαι, 1. aor. ἐδαισάμην, *To feast one's self, banquet* [akin to Sans. root DÂ, "to divide"; and so, literally, "to divide, *or* apportion," food to a person].

δαίνυσθαι, pres. inf. mid. of δαίνῡμι.

(δαίομαι), v. pass.: found only in 3. pers. sing. pres., δαίεται (cf. v. 48), and in 3. pers. plur. perf., δεδαίαται, Ion. for δέδαινται (cf. v. 23): *To be divided* [akin to Sans. root DÂ, "to divide"].

1. **δᾰ-ΐς**, ΐδος, f. [δα-ίω (dissyll.), "to kindle"; pass., "to burn, blaze"] ("The burning, *or* blazing, thing"; hence) *A torch*;—at v. 428 in plur.

2. **δα-ΐς**, ιτός, f. *A feast, banquet* [fr. same root as δαίνῡμι, and so, literally, "a

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portion" of food divided out, *or* apportioned, to one; see δαίνυμι at end].

δαῖτας, *δαιτί*, *δαιτός*, acc. plur., and dat. and gen. sing. of 2. *δαίς*.

δαι-τρός, *τροῦ*, m. [*δαί-ω*, "to divide"] ("A divider"; hence) *A carver* of meat; v 141.

δᾰ-ΐ-φρων, *φρονος*, adj. [for *δᾰ-ϊ-φρεν*; fr. an old root δα, whence a perf. *δε-δά-ηκα*, "to know"; (ι) connecting vowel; *φρήν*, *φρεν-ός*, "mind"] ("Having a knowing mind"; hence) *Wise of mind, prudent, wise.*

δακρῡσας, *ᾱσα*, *αν*, P. 1. ao . of *δακρύω*.

δακρ-ύω, f. *δακρῡσω*, p. *δεδάκρῡκα*, 1. aor. *ἐδάκρῡσα*, v. n [*δάκρ-υ*, "a tear"] *To shed tears, to weep.*

δᾰμ-ᾱζω, f. *δᾰμᾰσω*, p. *δεδάμᾰκα*, 1. aor. *ἐδάμᾰσα*, v. a.: 1. *To subdue, conquer.* —2. *To strike dead, kill, slay*, esp. in fight.—Pass.: **δᾰμ-ᾱζομαι**, p. *δέδμημαι*, late *δεδάμασμαι*, 1. aor. *ἐδαμάσθην* and *ἐδμήθην*, fut. *δεδμήσομαι*, 2. aor. *ἐδᾰμην* [akin to Sans. root DAM, "to tame"; cf. Lat. "dom-o"; Eng. "tame"].

δάμη, Ep. for *ἐδάμη*, 3. pers. sing. 2. aor. pass. of *δᾰμᾱζω*.

δάμνημι, Poet. for *δᾰμάζω*; see *δᾰμᾱζω*.

δάμνησι, 3. pers. sing. of *δάμνημι*.

Δᾰνᾰοί, *ῶν*, m. plur. ("The Danai"; *i. e.* the people of Danăos, king of Argos; hence) *The Greeks* in general.

δατέομαι -**τοῦμαι**, f. *δατήσομαι*, p *δέδασμαι*, 1. aor. *ἐδασᾰμην*, v. mid. *To divide* or *portion out; to distribute, share*, etc. [akin to Sans. root DÂ, "to divide"].

δᾰτεῦντο, Ep. and Ion. for *ἐδατοῦντο*, contr. fr. *ἐδατέοντο*, 3. pers. plur. imperf. ind. of *δατέομαι*.

1. **δέ** (before a vowel **δ'**), conj.: 1. *And, also, further, too.*—2. *But*; see *μέν*.—3. To introduce the final clause: *Then in that case; yet.*

2. **δέ**, enclitic accusatival suffix (= *πρός*), denoting "motion towards": *To, towards*: —when a possessive pron. is joined to an acc. to which *δέ* is attached, *δέ* is sometimes repeated with it; e g. *ὅνδε δόμονδε*, v. 83.

δεδαίαται; see *δαίομαι*.

δέδμητο, Ion. and Ep. for *ἐδέδμητο*, 3. pers. sing. pluperf. ind. pass. of *δέμω*.

δεῖπνον, *ου*, n. *A meal*, whether *dinner* or *supper*.

δέμω, 1. aor. *ἔδειμα*, v. a. *To build.*—Pass.: perf. **δέδμημαι**, plup. *ἐδεδμήμην* (found perhaps only in 3. pers. sing. and plur.).

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δενδρ-ήεις, ήεσσα, ηεν, adj. [δένδρ-ον, "a tree"] *Abounding in trees, well-wooded, woody.*

δεξ-ῐτερός, ῐτερά, ῐτερόν, adj. [poet. form of δεξ-ιός, "right," as opposed to "left"] *Right*, as opp. to "left" [akin to Sans. *daksh-â*, "right"].

δέ-σμα, σμᾰτος, n. [δέ-ω, "to bind"] ("That which binds"; hence) *A bond, chain.*

δεύῃ, 2 pers. sing. pres. ind. of δεύομαι.

δεύομαι, f. δεύσομαι, v. mid. With Gen.: ("To feel the want, *or* loss, of"; hence) *To stand in need of.*

δεύτᾰτος, η, ον, sup. adj. *Last, latest*;—at v. 286 folld. by Gen. of "thing distribu ted" ☞ Comp.: δεύτερος, "second."

δέχ-ομαι, f. δέξομαι, p. δέδεγμαι, 1. aor. ἐδεξᾰμην, v. mid. *To receive, take* [akin to Sans. root DAGH, "to attain"].

δέω, f. δήσω, p. δέδεκα and δέδηκα, 1. aor. ἔδησα, v. a.: 1. *To bind, tie, tie on.*—2. Mid.: **δέομαι**, f. δήσομαι, 1. aor. ἐδησᾰμην, *To bind, tie, tie* or *put on*, by one's own act [prob. akin to Sans. root DÂ, "to bind"].

δή, adv.: 1. *Now, just, indeed.*—2. With pronouns "to mark strongly" a person or thing:—ἐξ οὗ δή, *from the very time that.*—3. With verbs: *Verily, truly, certainly.*

δηθά, adv. *For a long time, long.*

δῆ-μος, μου, m. [prob. fr. δέ-ω, "to bind"] ("That which is bound" together; hence) *A tract of enclosed land; a district; land, territory, country*, as opp. to πόλις, "a city"; vv. 103, 237.

δήν, adv. *For a long while, long.*

δηρόν, adv. [adverbial neut. acc. sing. of δηρός, "long" in time] *Long, for a long time.*

1. **δῐᾰ**, fem. nom. sing. of 2. δῖος.

2. **δῐά**, prep. gov. (gen. and) acc.: In this book only with acc.: 1. Locally: *Through, throughout.* — 2. *Through, by means of*, etc. [akin to Sans. *dva*, "two"].

δῐάκ-τορος, τόρου, m. [for δῐάγ-τορος; fr. δῐᾰγ-ω, "to carry, *or* convey, over"] ("He who carries, *or* conveys, over"; hence) 1. *A conductor, guide.* — 2. As if conveying messages: *A messenger.*—N.B. The word is an epithet of Hermēs or Mercury, and its meaning is much disputed.

δῐᾰ-πέτομαι, f. δῐᾰ-πτήσομαι (and δῐᾰ-πετήσομαι, not in Homer), 2. aor. δῐ-επτᾰμην and δῐ-επτόμην, v. mid. [δῐά, "through"; πέτομαι, "to

fly"] ("To fly through" the air; hence) *To fly away* as a bird does; v. 320.

δια-ῤ-ῥαίω, f. *δια-ῤ ῥαίσω*, v. a. [*διά*, "asunder"; *ῥαίω*, "to break, shatter"; with reduplication of *ῥ*] ("To break asunder, to shatter to pieces"; hence) *To destroy utterly*.

δῐ-δά-σκω, f. *δῐδᾰξω*, p. *δεδῐδᾰχα*, 1. aor. *ἐδῐδαξα*, v. a and n.: 1. With personal Object: *To teach, instruct*.—2. With Acc. of person and Inf: *To teach* a person *to* do, *etc.*; v. 384 [akin to lost Sans. root DAÇ].

δῐδόντος, masc. gen. sing. of *διδούς*, P. pres. of *δίδωμι*;—at v. 390 **Διὸς διδόντος** is the Gen. Abs.

δῐδοῦσι(ν), 3. pers. plur. pres. ind. of *δῐδωμι*, as if fr. a form *διδόω*.

δί-δω-μι, f. *δώσω*, p.) *δέδωκα*, 1. aor. (only in indic.) *ἔδωκα*, 2. aor. *ἔδων*, v. a. *To give*;—at v. 317 *δόμεναι* (Ep. for *δοῦναι*, inf. 2. aor.) is an Imperatival Inf. Such an inf. is used in the place of an imperat. to express a command, or wish, that the person addressed would himself do something. It depends on a verb of wishing, or desiring, in the speaker's mind, and can stand only for the second person sing. or plur. Further, the Subject of the Inf. itself, and also of the verb to be supplied, is the person addressed, and so, if expressed, would be in the nominative. Hence if an adj. or part. be employed respecting it, such adj. or part. is put in the nom. This explains the employment of *ἑλών* (nom.) at v. 318;—cf., also, the foregoing mode of construction at vv. 290—292 [lengthened and strengthened from root **δο**, akin to Sans. root DÂ, "to give"].

δῐέπτᾰτο, 3. pers. sing. 2. aor. ind. of *δῐᾰπέτομαι*.

δῑζημαι, 1. aor. *ἐδῑζησᾰμην*, Ion. and Ep. v. mid. With Acc. of thing: *To seek, look for* with a view of obtaining.

1. **Δῐός**, gen. sing. of *Ζεύς*.

2. **δῖος**, *α*, *ον*, adj.: 1. *Divine*.—2. Of illustrious persons: *Noble, godlike*.—N.B. At vv. 14, 332 this adj. is used in reference to Calypso and Pēnĕlŏpē respectively; and in each instance is folld. by a partitive Gen. (*δῖα θεάων*, *δῖα γυναικῶν*) as partaking of the nature of a superl. [akin to Sans. *divya*, "celestial"].

διχθά, adv. [Poet. for *δίχα*, fr. *δίς*, "twice"] *Into*, or *in*, *two parts; in twain*.

δμωάων, Æolic for *δμωῶν*, gen plur. of *δμωή*.

δμ-ωή, *ῆς*, f.—in Homer only in plur. [for *δαμ-ωή*; fr. *δᾰμάω*, "to conquer"] ("A con-

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quered woman," *i. e.* "a female captured in war"; hence) *A female slave* in general; *a female attendant*, etc.

δμώς, *ωός*, m. [for derivation see *δμωή*] ("A slave taken in war"; hence) *A slave, servant* in general; v. 398.

δμώων, gen. plur. of *δμώς*; v. 398.

δοκέει, δοκέουσι, uncontr. 3. pers. sing. and plur. pres. of *δοκέω*.

δοκέω -ῶ, f. *δόξω* and *δοκήσω*, p. *δεδόκηκα*, 1. aor. *ἔδοξα*, v. a. and n.: **1.** Act.: *To think, suppose, imagine*.—**2.** Neut.: *To seem, appear*.

δολό-μητ-ις, *ι*, adj. [*δόλ-ος*, (uncontr. gen.) *δόλο-ος*, "craft"; *μητ-ίομαι*, "to devise"] ("Devising craft"; hence) *Crafty of counsel, wily*.

δόλος, *ου*, m. ("A bait" for fish; hence) *Craft, deceit, guile*.

δόμεναι, Ep. for *δοῦναι*, inf. 2. aor. of *δίδωμι*; see *δίδωμι* for explanation of this inf. at v. 317.

δόμ-ος, *ου*, m. [for *δέμ-ος*; fr. *δέμ-ω*, "to build"] ("That which is built"; hence) **1.** *A house, dwelling*;—at v. 380 in plur.:—*ὅνδε δόμονδε, to his house* or *dwelling*, v. 83; see 2. *δέ*.—**2.** *A house*; i.e. *household, family*.

δόρυ, *δόρᾰτος* (Ep. *δουρός*), n. *A spear* [akin to Sans. *dâru*, "wood"].

Δουλίχ-ῐον, *ῐου*, n. [*δουλῐχ-ός*, Ion. for *δολῐχ-ός*, "long"] *Dulichium*; one of the Echīnădes (*i. e.* "Sea-urchin islands"), a group of islands in the Ionian Sea, off the coast of Acarnania. It derived its name from its long form, and bears at the present day the synonymous appellation of *Makri* (from old Gr. *μακρός*, "long").

δοῦναι, 2. aor. inf. of *δῐδωμι*.

δοῦρε, Ep. for *δόρᾰτε*, acc. dual of *δόρυ*.

δουρ-ο-δόκ-η, *ης*, f. [for *δορ-ο-δέχ-η*; fr. *δόρ-υ*, "a spear"; (*ο*) connecting vowel; *δέχ-ομαι*, "to receive"] ("That which receives spears; spear-receiver"; hence) ***A stand for spears, a spear-stand***.

δύ', by elision for **δύο**; v. 331.

δῠνᾰμαι, f. *δῠνήσομαι*, p. *δεδῠνημαι*, v. mid.: **1.** With Inf.: *To be able, have the power, to* do, *etc.*—**2.** Alone: *To be powerful* or *mighty*.

δῠνᾰμένοιο, Ion. for *δῠνᾰμένου*, masc. gen. sing. of *δῠνάμενος*, P. pres. of **δῠνᾰμαι**:—*μέγα δῠναμένοιο, very powerful* or *mighty*; v. 276, where *υ* is lengthened by poetic licence.

δύο or **δύω** (Gen. and Dat. *δυοῖν*), dual numeral, adj. *Two*;

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—at v. 331 in attribution to a plural word, ἀμφίπολοι [akin to Sans. *dvi*, "two"].

δυόμαι, f. δύσομαι, 1. aor. ἐδυσάμην, v. mid. ("To go into *or* under; to enter"; hence) Of the heavenly bodies: *To set.*

δύσ-μορ-ος, *ον*, adj. [δυς (inseparable particle), "hard, evil, ill," *etc.*; μόρ-ος, "fate"] ("Of hard *or* evil fate"; hence) *Ill-starred, unlucky, ill-fated.*

δῡσόμενος, *η*, *ον*, P. fut. mid. of δύω, used in a present force.

δύ-στη-νος, *νον*, adj. [for δύσ-στηθ-νος; fr. δυς (inseparable particle), "unlucky"; στῆθ-ος, "breast"] ("Having, *or* with, an unhappy breast *or* heart"; hence) *Unhappy, unfortunate, wretched.* — As Subst.: **δύστηνος**, *ου*, m. *An unhappy,* or *unfortunate, wretch; a wretched man;* —at v. 55 by δύστηνον, Odusseus is intended.

δῶ, Ep. for δῶμα; see δῶμα; —at v. 176 δῶ is the Acc. denoting "motion to" a place after ἴσαν.

δῶκε(ν), Ion. and Ep. for ἔδωκε(ν), 3. pers. sing. 1. aor. ind. of δίδωμι.

δῶ-μα, *μᾰτος*, n. [for δέμ-μα; fr. δέμ-ω, "to build"] ("That which is built; a building"; hence) *An abode, house, dwelling,* whether of gods or men.

δῶ-ρον, *ρου*, n. [δω, a root of δί-δω-μι, "to give"] ("That which is given"; hence) *A gift, present.*

ἕ, acc. sing. of reflexive pron. οὗ; see v. 321.

ἐάν (Ion. ἤν), conj. [contr. fr. εἰ-άν; fr. εἰ, "if"; conditional particle ἄν] 1. With Subj.: *If haply, if so be that.* —2. In indirect questions: *If, whether.*

ἔβαν, Dor. for ἔβησαν, 3. pers. plur. 2. aor. ind. of βαίνω;—at v. 424 αὐτοί, the nom. implying the whole Subject of ἔβαν, is not expressed, but only implied in the plural verb; ἕκαστος, which denotes the several parts of the whole, is in apposition to the implied αὐτοί.

ἔβην, 2. aor. ind. of βαίνω.

ἐβόλοντο, Ep. for ἐβούλοντο, 3. pers. plur. imperf. ind. of βούλομαι;—at v. 234 the reading of some editions is ἐβάλοντο; see βάλλω.

ἐγγῠ-θι, adv. [for ἐγγύς-θι; fr. ἐγγύς, "near"; inseparable suffix θι, denoting "the place at which"] *Near, nigh, at hand, hard by, close.*

ἐγείνᾰτο, 3. pers. sing. 1. aor. ind. of γείνομαι.

ἔγνω, 3. pers. sing. 2. aor. ind. of γιγνώσκω.

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ἔγχε', by elision for ἔγχεα, nom. plur. of ἔγχος; v. 129.

ἔγχος, *εος ους*, n. *A spear, lance.*

ἐγώ (Ep. **ἐγών** before vowels), Gen. ἐμοῦ, enclitic μου, pers. pron. *I;*—at v. 37 the nom. plur. ἡμεῖς with a plur. verb is used for ἐγώ and a verb in sing. The speaker is Zeus [akin to Sans. *aham*, "I"].

ἔγωγε (before a vowel **ἔγωγ'**) = ἐγώ and enclitic γέ: *I at least* or *for my part; I indeed.*

ἐδέξᾰτο, 3. pers. sing. 1. aor. ind. of δέχομαι.

ἐδήσᾰτο, 3. pers. sing. 1. aor. mid. of δέω.

ἐδ-ητύς, *ητῠος*, f. [ἔδ-ω, "to eat"] ("An eating"; hence) *Food, meat,* as that which is eaten.

ἔδ-ω (old Ep. pres., for which in Attic ἐσθίω is used), f. ἔδομαι, p. part. ἐδηδώς, v. a. ("To eat"; hence) *To eat up, devour.* a person's property, *etc.* [akin to Sans. root AD, "to eat"; cf. Lat. *ĕd-o;* Eng. "eat"].

ἔδωκε(ν), 3. pers. sing. 1. aor. ind. of δῐδωμι.

ἔεδνα (Ep. for **ἔδνα**), *ων*, n. plur. (very rare in sing.): 1. Generally: *Wedding-gifts* presented by a suitor to a bride or her parents;—the bride's "portion *or* dowry" was termed φερνή, as that which she brought to her husband. But—2. At v. 276, *Wedding-gifts* made to a bride by her parents and friends; cf. the immediate context.

ἐεικοσ-ά-βο-ιος (six syllables), *ιον*, adj. [ἐείκοσ-ι (Poet. for εἴκοσ-ι), "twenty"; (α) connecting vowel; βοῦς, βο-ός, "a head of cattle; an ox"] ("Pertaining to twenty oxen"; hence) *Worth twenty oxen;* —at v. 430 supply κτέανα.

ἐείκοσι (Poet. for εἴκοσι), num. adj. indecl. *Twenty* [akin to Sans. *vimçati* (contr. fr. *dvi*, "two"; *daçant* (original form of *daçan*), "ten"; (ι) suffix); whence also Lat. *viginti*].

ἐέλδομαι and **ἔλδομαι**, v. mid. found only in pres., imperf., and pres. part., and in Epic poetry: With Acc.: *To desire.*—N.B. Verbs denoting "to desire *or* long for" a thing commonly take a Gen. of that whence the desire arises. Sometimes they take an equivalent Acc. of that wherewith the desire is connected; as at v. 409, χρεῖος ἐελδόμενος. The difference between the two cases is this: —the Object in the Acc. is represented as dwelt upon by the feeling; in the Gen. as awakening the feeling.

ἕζομαι, imperf. and 2. aor. ἑζόμην, v. mid. *To seat one's self, sit, sit down* [for ἕδ-

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σομαι; fr. root ἑδ, akin to Sans. root SAD, "to sit"].

ἐθέλησι(ν), Poet. for ἐθέλῃτι, old form of ἐθέλῃ, 3. pers. sing. pres. subj. of ἐθέλω.

ἐθέλω, f. ἐθελήσω, p. ἠθέληκα, 1. aor. ἠθέλησα, v. n. [another form of θέλω] 1. *To will, be willing.*—2. *To wish, desire,* etc.—N.B. The form θέλω does not occur in Homer.

εἰ, conj.: 1. *If.*—2. In combination with δή to express a supposition which cannot be contradicted: *If now* as is the case; *seeing that.*—3. In combination with μὲν δή at the beginning of a sentence: *If,* or *since, then indeed,* emphasis being laid on εἰ; v. 82.—4. Elliptical expression: εἰ δ' ἄγε νῦν for εἰ δὲ βούλει, ἄγε νῦν, (*but, if you are willing, come on now;* but commonly rendered) *but come on now,* v. 271.

εἴᾰτο, Ep. for ἧντο, 3. pers. plur. imperf. ind. of ἧμαι.

εἶδ-αρ, ἄτος, n. [ἔδ-ω, "to eat"; with the root ἐδ lengthened to εἰδ] ("That which is eaten"; hence) *Food, meat, victuals;*—at v. 140 in plur.

εἴδᾰτα, acc. plur. of εἶδαρ.

εἰδυῖα, fem. of εἰδώς; see εἰδώς.

1. **εἴδω**, obsol. in pres., f. εἰδήσω and εἴσομαι, p. οἶδα, subj. εἴδω, part. perf. εἰδώς, pluperf. ᾔδειν, 2. aor. εἶδον, (imperat. ἴδε, subj. ἴδω, opt. ἴδοιμι, inf. ἰδεῖν, p. ἰδών). 2. aor. mid. εἰδόμην, v. a.: 1. *To know, to perceive* mentally.—2. Perf. and pluperf. are used as a pres. and imperf.: *(I) know, (I) knew;*—at v. 202 folld. by Gen.: οἰωνῶν σάφα εἰδώς, *clearly knowing*—i. e. *having a clear knowledge of — omens.* — 3. The 2. aor. applies to the sight: *(I) saw, beheld,* etc.—4. Mid.: **εἴδομαι**, 1. aor. εἰσάμην, Ep. ἐεισάμην, ("To appear *or* seem"; hence) With Dat. of person: *To make one's self,* etc., *like; to assume the form of;* v. 105 [akin to Sans. root VID, "to perceive, to know"].

2. **εἴδω**, subj. of οἶδα, v. 174; see 1. εἴδω.

εἰδώς, υῖα, ός, P. perf. of εἴδω; see 1. εἴδω.

εἰλᾰπίνη, ης, f. *A feast,* or *banquet,* given at a sacrifice or on some great occasion, and prepared in a lavish manner at great cost;—at v. 226 the final vowel of εἰλᾰπίνη is elided before the following vowel.

εἰλ-ί-πους, πουν, gen. ποδος, adj. [εἴλ-ω, "to roll"; (ι) connecting vowel; πούς, "a foot"] ("Having, *or* with, a rolling foot"; hence) Of cattle: *Rolling in their gait.*

1. **εἶμι**, imperf. ᾔειν, Ion. ᾖια, imperat. ἴθι, subj. ἴω, opt. ἴοιμι, inf. ἰέναι, part. ἰών, v. n.

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To go or *come*:—in pres. mostly in force of a future [akin to Sans. root I, "to go"].

2. **εἰμί**, f. ἔσομαι, Ep. ἔσσομαι, v. n.: 1. As Copula: a. *To be*;—at v. 225 ἐστί has for its Subject a neut. nom. plur., viz. τάδε.—b. With Gen.: *To belong to, to be the property of*; v. 215.—c. With Dat. of person: ("To be to a person"; *i.e.* of the person as Subject) *To have*.—d. Impers.: **εἴη**, With Dat. of person: *It might be possible for*·—ὄφρα οἱ εἴη ἰοὺς χρίεσθαι χαλκήρεας, *that it might be possible for him*—i. e. *that he might have the power* or *be able—to smear the bronze-tipped arrows*, v. 261, where the clause ἰοὺς χρίεσθαι χαλκήρεας is the Subject of εἴη.—e. A tense of the verb εἰμί and a part. in concord with the Subject of the verb are sometimes used instead of the simple verb of such part. in the tense corresponding to that of εἰμί, *etc.* This construction is used for the purpose of emphasis; see φεύγω.—2. As copula and predicate (or complement): a. *To be*.—b. *To be in existence*; *to be, exist, live*; v. 378.

εἰν; see ἐν.

1. **εἶπε**, 3. pers. sing. ind. of εἶπον.

2. **εἰπέ**, 2. pers. sing. imperat. of εἶπον; v. 10, *etc.*

εἰπεῖν, inf. of εἶπον.

εἴ-περ, conj. [εἰ, "if"; enclitic particle περ] *Even if, even though, although in truth*.

εἴπῃ, **εἴπῃσι**, 3. pers. sing. subj. of εἶπον; cf. ἐθέλῃσι.

εἴ-ποθεν (more correctly as two words, εἴ ποθεν), conj. [εἰ, "if"; ποθέν, "from some place"] *If from some place* or *quarter*.

εἴπομεν; see προεῖπον.

εἶπον, 2. aor. without pres., 1. εἶπα, v. a.: 1. *To say, speak*.—2. *To tell, relate, mention*, etc.—3. a. With Acc. of person and Acc. of thing: *To speak, tell*, or *proclaim* something *of* a person.—To this construction belongs, b. εὖ εἰπεῖν and Acc. of person, εὖ being at times used as a predicate: *To speak well of* a person; *to laud, praise, extol* a person [akin to Sans. root VACH, "to speak"].

εἴπω, 1. pers. sing. 2. aor. subj. of εἶπον; vv. 158, 389.

εἰπών, οὖσα, όν, P. of εἶπον.

εἴρεο, Ion. for εἴρου, 2. pers. sing. imperat. pres. of εἴρομαι.

εἴρηαι, Ion. for εἴρῃ, 2. pers. sing. pres. subj. of εἴρομαι.

εἴρομαι, Ion. for ἔρομαι; see ἔρομαι.

1. **εἰς** (Ion. ἐς), prep. gov. acc.: 1. *Into*.—2. *To, unto*.—3. *In regard to, as to, in*; v. 411.

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2. **εἷς**, *μία*, *ἕν*, num. adj. *One*;—at v. 339 folld. by Partitive Gen.

3. **εἶς**, 2. pers. sing. pres. ind. of 2. *εἰμί*; v. 170.

εἰσ-εῖδον, 2. aor. without a pres., v. a. [*εἰς*, "towards, at"; *εἶδον*, in force of "to look"] *To look towards* or *at*; *to see, perceive, observe.*

εἰσ-έρχομαι, f. *εἰσ-ελεύσομαι*, Ion. *ἐσ-ελεύσομαι*, p. *εἰσ-ελήλὔθα*, 2. aor. *εἰσ-ήλὔθον* and *εἰσ-ῆλθον*, v. mid. [*εἰς*, "into"; *ἔρχομαι*, "to come *or* go"] *To come*, or *go*, *into* or *in*; *to enter*;—at v. 144 put alone, and also in tmesis, *ἐς δ' ἦλθον*.

σεῖιδ', Ion. and Ep. and by elision for *εἰσεῖδε*, 3. pers. sing. of *εἰσεῖδον*.

ἐκ (before a vowel **ἐξ**), prep. gov. gen.: 1. Of place: *From, forth from, out of.*—2. *From* a person.—3. Of a point of time: *From.*—4. To denote a father or parentage: *From*; see v. 220, where *ἐκ* follows its case; and as it is folld. immediately by the enclitic *φασί*, it has the accent thrown on it, and becomes *ἔκ*; see, also, *ἀπό* at end.

ἕκαστος, *η*, *ον*, pron. adj. *Each, every.* — As Subst.: **ἕκαστος**, *ου*, m. *Each one, each*;—at v. 349 *ἑκάστῳ* is in apposition to *ἀνδράσιν ἀλφηστῆσιν*:—for *ἔβαν ἕκαστος*, v. 424, see *ἔβαν*.

ἑκάτερθε; see *ἑκατέρωθε*.

ἑκατέρω-θε (shortened **ἑκάτερθε**), adv. [for *ἑκατέρο-θε*; fr. *ἑκάτερος*, (uncontr. gen.) *ἑκατέρο-ος*, "each"; suffix *θε* (= *ἐκ*), "from"] ("From each side" of a person, *etc.*; hence) *On each*, or *either, side.*

ἑκἄτόμ-β-η, *ης*, f. [for *ἑκἄτον-βό-η*; fr. *ἑκἄτόν*, "a hundred"; *βοῦς*, *βο-ός*, "a head of cattle, an ox"] ("A thing pertaining to a hundred head of cattle, *or* a hundred oxen"; hence) *An offering of a hundred oxen*, etc.; *a hecatomb.*

ἔκδῦνε, Ion. and Ep. for *ἐξέδῦνε*, 3. pers. sing. imperf. ind. of *ἐκδύνω*; see *ἐκδὕω*.

ἐκ-δύνω and **ἐκ-δὕω**, f. *ἐκ-δῦσω*, p. *ἐκ-δέδῦκα*, 2. aor. *ἐξ-έδυν*, 1. aor. *ἐξ-έδῦσα*, v. a. [*ἐκ*, "out of, from"; *δὕω*, "to get into, *or* put on," clothes] ("To make to get out of clothes into which a person has got, *or* which he has put on"; hence) 1. In pres. **ἐκδὕω**, imperf. *ἐξέδὕον*, fut. *ἐκδῦσω*, and 1. aor. *ἐξέδῦσα*: a. With acc. of person and Acc. of thing: *To strip* a person *of* something; *to take* something *off from* a person.—b. With Acc. of person: *To strip.*—2. In pres. **ἐκδῦνω**, imperf. *ἐξέδῦνον*, 2. aor. *ἐξέδυν*, p. *ἐκ-δέδῦκα*, *To put off from one's self, to take off*; cf. v. 437.

ἐκεῖ-θεν (Ion. and Ep. **κεῖ-**

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θεν), adv. [ἐκεῖ, "there"; suffix θε(ν) (= ἐκ), "from"] ("From there"; *i.e.*) *From that place, thence.*

ἐκεῖ-νος (Ion. and Ep. **κεῖ-νος**), *νη*, *νο*, pron. dem. [ἐκεῖ, "there"] *The* person *or* thing *there*; *that* person, *or* thing;—frequently to mark something that has preceded.—As Subst.: **a.** Masc.: *That person, he.*—**b.** Neut.: *That thing, that.*

ἐκεῖ-σε (Ion. and Ep. **κεῖ-σε**), adv. [ἐκεῖ, "there"; adverbial suffix *σε*, denoting "motion towards" a place] ("To there"; hence) *To that place, thither.*

ἔκτα; see *κτείνω*.

ἔκταν', by elision for ἔκτἄνε, 3. pers. sing. of ἔκτἄνον; v. 30.

ἔκτἄνον, 2. aor. ind. of *κτείνω*.

ἔκτο-θεν, adv. [for ἔκτοσ-θεν; fr. ἐκτό-ς, "without"; suffix θε(ν) (= ἐκ), "from"] ("From without, outside"; hence) With Gen.: *Outside of, apart from*; v. 132.

ἐ-λαφ-ρός, *ρά*, *ρόν*, adj. ("Light, not heavy"; hence) *Light, nimble, active.* ☞ Comp.: ἐλαφρότερος; Sup.: ἐλαφρότἄτος [akin to Sans. *lagh-u*, "light": ἐ is a prefix].

ἐλαφρότερος, *α*, *ον*, comp. adj.;—at v. 164 folld. by πόδας as Acc. of "Respect."

ἕλε, Ep. for εἷλε, 3. pers. sing. of εἷλον, 2. aor. ind. of *αἱρέω*.

ἐλέαιρον, Ep. for ἠλέαιρον, 3. pers. plur. imperf. ind. of *ἐλεαίρω*.

ἐλε-αίρω (Poet. for ἐλε-έω), v. a. [ἔλε-ος, "pity"] With Acc. of person: *To have pity* or *compassion on*; *to pity, compassionate.*

ἐλεύσεσθαι, fut. ind. of ἔρχομαι.

ἐλθέ, 2. pers. sing. 2. aor. imperat. of ἔρχομαι.

ἐλθεῖν (v. 422); see ἐπέρχ-ομαι.

ἔλθῃσι, Poet. for ἔλθῃτι, 3. pers. sing. 2. aor. subj. of ἔρχομαι; see ἐθέλῃσι.

ἔλθοι, 3. pers. sing. 2. aor. opt. of ἔρχομαι;—at v. 403 ἔλθοι is used in a strictly optative force, *i.e.* it denotes a wish. The wish is ironical; see the context.

ἐλθών, *οῦσα*, *όν*, P. 2. aor. of ἔρχομαι.

ἕλιξ, *ἴκος*, adj. [for ἕλιγ-ς; fr. ἑλίσσω = ἑλίγ-σω, "to roll *or* wind round"] ("Rolling *or* winding round"; hence) Of cattle: *With twisted*, or *spiral, horns.*

ἔλλἄβον, Poet. for ἔλἄβον, 2. aor. ind. of λαμβάνω.

Ἑλλάς, *ἄδος*, f. *Greece.*

ἑλών, *οῦσα*, *όν*, P. 2. aor. of *αἱρέω*.

ἔμβᾰλε, Poet. for ἐνέβᾰλε,

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3. pers. sing. 2. aor. ind. of ἐμβάλλω.

ἐμ-βάλλω, f. ἐμ-βᾰλῶ, p. ἐμ-βέβληκα, 2. aor. ἐν-έβᾰλον, v. a. [for ἐν-βάλλω; fr. ἐν, "in"; βάλλω, "to throw"] ("To throw in"; hence) With Acc. and Dat.: *To put*, or *place*, something *in* something.

ἐμέ (before a vowel **ἔμ'**), acc. sing. of ἐγώ.

ἔμεναι, Ep. for εἶναι, pres. inf. of 2. εἰμί; v. 385.

ἐμεῦ, Ep. for ἐμοῦ, gen. sing. of ἐγώ.

ἔμικτο, Ep. for ἐμέμικτο, 3. pers. sing. pluperf. ind. pass. of μίγνῡμι.

ἐμισγόμεθα, 1. pers. plur. imperf. ind. pass. of μίσγω.

ἔμισγον, 3. pers. plur. imperf. ind. of μίσγω.

ἔμμεναι, Ep. for εἶναι, pres. inf. of 2. εἰμί; v. 33, *etc.*

ἐμοί, dat. sing. of ἐγώ.

ἔμοιγε = ἐμοί, dat. sing. of ἐγώ; enclitic γέ.

ἐ-μ-ός, **ή**, **όν**, pron. adj. [μ-ε, root of oblique cases of ἐγώ, "I"] *Of*, or *belonging to, me; my, mine.*

ἐμπᾱζεο, Ion. for ἐμπᾱζου, 2. pers. sing. pres. imperat. of ἐμπᾱζομαι.

ἐμπᾱζομαι (found only in pres. tenses), v. mid.: With Gen.: *To busy one's self about, to pay attention to, to care for.*

ἐμ-φύω, f. ἐμ-φῡσω, p. ἐμ-πέφῡκα, 1. aor. ἐν-έφῡσα, 2. aor. ἐν-έφυν, v. a. and n. [for ἐν-φῠω; fr. ἐν, "in"; φύω, in force of "to engender"] ("To engender in"; hence) 1. Act.: In pres., imperf., fut., 1. aor.: *To implant*, or *produce, in.*—2. Neut.: In perf., pluperf., 2. aor.: ("To be implanted in"; hence, "to grow in"; hence) With Dat.: *To cling to*;—at v. 381 in tmesis, ὀδὰξ ἐν χείλεσι φύντες (for ἐμφύντες); see ὀδάξ.

ἐν (Poet. and Ep. **εἰν**, **ἐνί**), prep. gov. dat.: 1. *In.*—2. In Epic poetry for εἰς, ἐπί, or πρός with Acc.: a. *On, upon*; vv. 267, 400.—b. *Into*; v. 200.—3. To form a dat. of the "instrument" *or* "means": *By, by means of.*

ἐν-ᾰλίγκῐος, ᾰλίγκῐον, adj. [ἐν, expressing a "modified" degree; ᾰλίγκῐος, "like"] *Somewhat like, like*;—at v. 371 folld. by Dat. of person and Acc. of "Respect."

ἐνέπω and **ἐννέπω** (both used by Homer), f. ἐνισπήσω and ἐνίψω, 2. aor. ἔνισπον (the only forms used by Homer are ἔννεπε, pres. imperat. (as at v. 1), ἔννεπε, 3. pers. sing. imperf., ἐνέποιμι, pres. opt., and ἐνέπων, part. pres.), v. a. [prob. only a lengthened form of (ἔπω) εἶπον] With Acc. of nearer Object and Dat. of per-

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son: *To relate* something *to* a person; *to tell* a person *of*, or *the tale of*, that denoted by the Acc.

ἔνθα (before a vowel **ἔνθ'**), adv.: 1. Locally: a. *There.*—b. *Where.*—2. In time, *etc.*: a. *Hereupon, thereupon.*—b. *There, at that time.*

ἐνθά-δε (before a vowel **ἐνθά-δ'**), adv. [ἔνθα, "there"; δέ, "to"] ("To there"; hence) 1. *To that place, thither.*—2. a. *To this place, hither.*—b. *Here.*

ἔνθετο, Ep. for ἐνέθετο, 3. pers. sing. 2. aor. ind. mid. of ἐντίθημι.

ἐνί; see ἐν.

ἐνιαυτός, οῦ, m. ("Any long *period* of time, a cycle"; hence) Plur.: *Times*; —at v. 16 περιπλομένων ἐνιαυτῶν is Gen. Abs.

ἐν-ναίω, v. a. [ἐν, "in"; ναίω, "to dwell"] With Acc. of abode: *To dwell in, inhabit*;—at v. 51 in tmesis, ἐν δώματα ναίει.

ἔννεπε, 2. pers. sing. imperat. pres. of ἐννέπω. In the Ep. ad Pisones Horace has a free rendering of the first two lines of the Odyssey: "Dic mihi, Musa, virum, captæ post tempora Trojæ, Qui mores hominum multorum vidit et urbes."

ἐννέπω, a lengthened form of **ἐνέπω**; see ἐνέπω.

ἑνός, masc. gen. sing. of 2. εἷς; v. 277.

ἐνοσί-χθων, χθονος, m. [ἔνοσις, ἐνόσῐ-ος, "a shaking"; χθών, χθονός, "the earth"] ("A shaking of the earth"; hence, concrete) *Earth-shaker*; an epithet of Poseidōn or Neptune.

ἐν-τίθημι, f. ἐν-θήσω, v. a. [ἐν, "in"; τίθημι, "to put"] 1. Act. *To put in*;—at vv. 320, 321 in tmesis: ἐνὶ θυμῷ θῆκε μένος (for ἐνέθηκε), *placed spirit in his soul*; i.e. *filled him with spirit*, v. 321.—2. Mid.: **ἐν-τίθεμαι**, 2. aor. ἐν-εθέμην, ("To put in" as one's own act, *or* for one's self; hence) With Acc. of nearer Object and Dat. denoting the "mind," *etc.*: *To lay*, or *store up*, for one's self, *etc.*, *in the mind*; *to lay* something *to one's heart*, etc.; v. 361.

ἕντο, v. 150; see ἐξίημι.

ἔντοσ-θεν, adv. [ἐντός, "within"; suffix θε(ν) (= ἐκ), "from"] With Gen.: 1. *From within.* — 2. Like simple ἐντός: *Within, inside, inside of*;—at vv. 128, 380 ἔντοσθεν follows its case.

ἐν-τρέπω, f. ἐν-τρέψω, v. a. [ἐν, "without force"; τρέπω, "to turn, to turn about"] 1. Act.: *To turn about.*—2. Pass.: **ἐν-τρέπομαι** ("To be turned about"; hence) In feeling,

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etc.: **a.** *To be turned* towards a person.—**b.** *To be turned* or *changed*.

ἐξ; see ἐκ.

ἐξείης, adv. [Poet. and Ep. for ἑξῆς] *One after another, in order, in a row.*

ἔξ-ειμι, imperf. ἐξ-ῄειν, v. n. [ἐξ, "out, forth"; εἶμι, "to go"] With Gen.: *To go,* or *come, out* or *forth from;* v. 374.

ἐξερέηται, 3. pers. sing. subj. pres. of ἐξερέομαι, Ep. form of ἐξέρομαι; see ἐξέρομαι.

ἐξ-έρομαι (Ep. ἐξ-ερέομαι), f. ἐξ-ερήσομαι, v. mid. [ἐξ (= ἐκ), in "strengthening" force; ἔρομαι, "to ask, *or* inquire, about"] *To ask,* or *inquire, about* or *respecting.*

ἐξιέναι, inf. of ἔξειμι.

ἐξ-ίημι, 2. aor. mid. ἐξ-είμην, Ion. ἐξ-έμην (at v. 150 in tmesis, ἐξ ἔρον ἕντο), v. a. [ἐξ, "out *or* forth"; ἵημι, "to send"] 1. Act.: *To send out* or *forth; to despatch.*—2. Mid.: ("To send out, *or* away, from one's self"; hence) Of a desire for food: *To get rid of, appease, satisfy.*

ἔοικα (perf. without pres. and in force of pres.), pluperf. ἐῴκειν (as imperf.), v. n.: 1. With Dat.: *To be like to, to resemble;*—at v. 208 folld. also by Acc. of "Respect";—at v. 411 folld. also by εἰς and Acc.—2. Impers.: ἔοικε, *It is fit, proper,* etc.;—at v. 278 the clause ὅσσα φίλης ἐπὶ παιδὸς ἕπεσθαι is the Subject of ἔοικε;—at v. 292 ὅσσα ἔοικε = ὅσσα κτερεΐξαι ἔοικε, where ὅσσα κτερεΐξαι is the Subject of ἔοικε.

ἐοικώς, υῖα, ός: 1. P. of ἔοικα.—2. As Adj.: *Fitting, seemly, meet, suitable;* v. 46.

ἑοῖσι, Poet. for ἑοῖς, neut. dat. plur. of ἑός; v. 430.

ἑόν, masc. acc. sing. of ἑός; v. 216.

ἐόντας, masc. acc. plur. of ἐών, Ep. for ὤν, P. pres. of 2. εἰμί.

ἐόντες, masc. nom. plur. of ἐών, Ep. for ὤν, P. pres. of 2. εἰμί.

ἑ-ός, ή, όν (Ep. ὅς, ἥ, ὅν), pron. reflex. [ἕ, root of pers. pron. οὗ, "of himself," *etc.*] 1. *His, her,* or *its, own; his,* etc.—2. For σός, σή, σόν, *Thy, thine;*—at v. 402 the reading in some editions is δώμασιν οἷσιν = σοῖσιν.

ἐοῦσαν, fem. acc. sing. of ἐών, Ep. for ὤν, P. pres. of 2. εἰμί.

ἐπ'; see ἐπί.

ἐπαλαστέω, 1. aor. part. ἐπαλαστήσας, v. n. *To be full of wrath.*

ἔπεα (before a vowel ἔπε'), acc. plur. of ἔπος.

ἐπεί, adv. and conj.: 1. Adv.: *When.* — 2. Conj.: *Since, seeing that, inasmuch*

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as;—at v. 231 ἐπεί connects the vocative ξεῖν' (= ξεῖνε) with the following clause, and is equivalent to *since . . ., I will tell you.* This use of a particle for the above-named purpose after a Vocative often occurs.

ἐπείγω, 1. aor. ἤπειξα, v. a. (1. *To press* by weight.—2. *To drive on, urge forward.*—3.) Pass.: With Gen.: ("To be urged forward with respect to" a thing, *etc.*; hence) *To be eager for, to long for*; v. 309.

ἔπ-ειτα (before a soft vowel **ἔπ-ειτ'**), adv. [ἐπ-ί, "upon"; εἶτα, "then"] 1. To mark sequence: *Thereupon, then.*—2. *Just then, just at the time*; v. 106 —3. *Then, in the next place,* etc.—4. After a conditional conj.: *Then surely, then of a surety.*

ἐπεκλώσαντο, 3. pers. plur. 1. aor. ind. mid. of ἐπικλώθω.

ἐπελθών, οῦσα, όν, P. 2. aor. of ἐπέρχομαι.

ἔπερσε, 3. pers. sing. 1. aor. ind. of πέρθω.

ἐπέρυσσε, Ep. for ἐπέρυσε, 3. pers. sing. 1. aor. ind. of ἐπερύω.

ἐπ-ερύω, f. ἐπ-ερύσω, 1. aor. ἐπ-είρυσα and ἐπ-έρυσα, v. a. [ἐπ-ί, "to"; ἐρύω, "to draw or pull"] With Acc. of nearer Object and Dat. of instrument: *To pull to,* or *fasten* something *with* something; v. 441.

ἐπ-έρχομαι, p. ἐπ-ελήλυθα, 2. aor. ἐπ-ῆλθον, v. mid. [ἐπ-ί, "upon"; ἔρχομαι, "to come or go"] ("To come upon"; hence) 1. *To go to, approach*:—for mode of rendering εἴρηαι ἐπελθών, v. 188, see ἔχων at end.—2. Of evening, *etc.*: a. Alone: *To come on, fall*;—at v. 422 ἐπελθεῖν is in tmesis, viz. ἐπὶ ἕσπερον ἐλθεῖν.—b. With Dat. of person: *To come on, fall upon*; — at v. 423 ἐπῆλθεν is in tmesis, viz. ἐπὶ ἕσπερος ἦλθεν.

ἐπετείλατο, 3. pers. sing. 1. aor. ind. mid. of ἐπιτέλλω.

ἐπέχευε, 3. pers. sing. Ep. 1. aor. ind. of ἐπιχέω.

ἐπ-ήν, conj. [contr. fr. ἐπεί, "when"; ἄν, see ἄν] *Whenever.*

ἐπί (before a soft vowel **ἐπ'**, before an aspirated vowel **ἐφ'**), prep. and adv.: 1. Prep. gov. gen., dat., and acc.: a. With Gen.: (a) *On, upon.*—(b) *In, at.*—(c) Of a ship, *etc.*: *On board of, in.*—(d) *In the case of.*—b. With Dat.: (a) *On, upon.* (b) *At.*—(c) *In, in possession of*;—at v. 218 follows its case, and its accent is thrown back; viz. ἔπι; see ἀπό at end. — c. With Acc.: (a) *On, upon.*—(b) *To, towards.*—(c) *Over.*—(d) *As regards.*—2. Adv.: *Besides, in addition, moreover.*

ἐπῐ-βάλλω, f. ἐπῐ-βᾰλῶ,

2. aor. ἐπ-έβᾰλον, v. a. [ἐπί, "upon"; βάλλω, "to throw *or* cast"] ("To throw *or* cast upon"; hence) Of sleep as Object, and folld. by Dat. dependent on ἐπί in the verb: *To shed* sleep *upon; to let* sleep *fall upon;*—at v. 364 ἐπὶ βάλε is sometimes said to be in tmesis; see βάλλω. But whether it be so, or not, βλεφάροισι depends on ἐπί; while the dative οἷ (which as an enclitic loses its own accent on account of the acute accent on the penultima of the preceding word) is a "Dativus Commodi."

ἐπῐ-βοάω -βοῶ, f. ἐπῐ-βοή-σομαι, Ep. ἐπῐ-βώσομαι, late ἐπῐ-βοήσω, v. a. [ἐπί, "upon"; βοάω, "to call aloud"] ("To call aloud upon"; hence) With Acc. denoting a deity, *etc.: To invoke, call upon.*

ἐπῐβώσομαι; see ἐπῐβοάω.

ἐπῐ-δήμ-ῐος, ῐον, adj. [ἐπί, "in"; δῆμ-ος, "the people"] ("Being in the δῆμος"; hence) *Among the people;* i. e. among his own countrymen, or in the land; v. 233.

ἐπῐθείς, εῖσα, έν, P. 2. aor. of ἐπῐτῐθημι.

ἐπι-κλείω, v. a. [ἐπί, in "strengthening" force; κλείω, poet. for κλέω, "to celebrate"] ("To celebrate highly"; hence) *To extol, praise highly.*

ἐπι-κλώθω, f. ἐπι-κλώσω, 1. aor. ἐπ-έκλωσα, v. a. [ἐπί, "to"; κλώθω, "to spin"] 1. *To spin to* a person; properly of the Fates who spun the thread of men's destinies, and hence were called Κατα-κλῶθες, "The Spinners," but applied to other deities and powers.—2. Mid.: ("To spin" as one's own act; hence) Of the deities as Subject: *To ordain, will, decree,* etc.; v. 17, where it is followed by inf. νέεσθαι, before which αὐτόν must be supplied (from the preceding personal pron. οἷ—which being an enclitic loses its accent on account of the circumflex on τῷ which it immediately follows) as its Subject.

ἐπι-κρατέω, f. ἐπι-κρατήσω, v. n. [ἐπί, "over"; κρατέω, "to rule"] With Dat.: *To rule over, hold sway over.*

ἐπῐ-λήθομαι (more common than **ἐπῐ-λανθᾰνομαι**), f. ἐπῐ-λήσομαι, p. ἐπῐ-λέλησμαι, v. mid. [ἐπί, in "strengthening" force; λήθομαι, collateral form of λανθᾰνομαι, "to forget"] With Gen.: *To forget; to lose thought* or *memory of.*

ἐπιλήσεται, 3. pers. sing. fut. ind. of ἐπῐλήθομαι.

ἐπῐ-μάρτῠρος, μαρτῠρου, m. [ἐπί, in "strengthening" force; μάρτυρος, Epic for

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μάρ-τῠς, "a witness"] *A witness.*

ἐπίμεινον, 2. pers. sing. 1. aor. imperat. of ἐπῐμένω.

ἐπῐ-μένω, 1. aor. ἐπ-έμεινα, v. n. [ἐπί, in "strengthening" force; μένω, "to wait"] Folld. by ὄφρα: *To wait,* or *stay, until;* v. 309.

ἐπι-μιμνήσκομαι (Ion. **ἐπι-μνάομαι**), p. ἐπι-μέμνημαι, 1. aor. ἐπ-εμνήσθην, f. ἐπι-μνήσομαι, rarely ἐπι-μνησθήσομαι, v. mid. [ἐπί, in "strengthening" force; μιμνήσκομαι, "to call to mind, remember"] With Gen.: *To call to mind, remember, bethink one's self,* etc., *of.*

ἐπιμνησθείς, εῖσα, έν, P. 1. aor. of ἐπιμιμνήσκομαι.

ἐπι-στέφω, v. a. [ἐπί, in "strengthening" force; στέφω, "to put around"; hence, "to encircle"] 1. *To encircle, wreathe,* etc.—2. Mid.: **ἐπι-στέφομαι,** 1. aor. ἐπ-εστεψάμην, ("To encircle," *etc.,* as one's own act; hence) With Acc. of vessel, and Gen. of liquid: *To fill* a bowl, *etc., high with* wine, *etc.*

ἐπίστροφ-ος, ον, adj. [for ἐπίστρεφ-ος; fr. ἐπιστρέφ-ω, to "turn about"; mid., "to turn one's self about"; hence, as a result of turning one's self about, or being, somewhere) With Gen.: *Conversant with; having dealings,* or *intercourse, with.* — The notion of "being acquainted" is connected, as a result, with "conversant, having dealings," and hence the employment of the Gen. after ἐπίστροφος.

ἐπῐ-τᾰνῡω, Epic 1. aor. ἐπ-ετάνυσσα, v. a. [ἐπί, in "strengthening" force; τανύω (= τείνω), "to stretch"] ("To stretch greatly"; hence) Of a bolt in a door: *To draw fast; to push,* or *pull, home;* —at v. 442 in tmesis, ἐπὶ δὲ κληῖδ' ἐτάνυσσεν.

ἐπῐ-τέλλω, f. ἐπῐ-τελῶ, p. ἐπῐ-τέταλκα, 1. aor. ἐπ-έτειλα, v. a. [ἐπί, "upon"; τέλλω, "to make, accomplish") ("To make (to be) upon"; hence) 1. Act.: With Acc. of thing: *To lay upon* one; *to enjoin, impose, prescribe,* etc. — 2. Mid.: **ἐπῐ-τέλλομαι,** 1. aor. ἐπ-ετειλάμην: With Acc. of thing ordered: *To enjoin,* or *prescribe; to ordain, command* as one's own especial act.

ἐπῐ-τίθημι, f. ἐπῐ-θήσω, p. ἐπῐ-τέθεικα, 2. aor. ἐπ-έθην, v. a. [ἐπί, "on, upon"; τίθημι, "to put *or* set"] Of food, *etc.,* as Object: *To put,* or *set, on* or *upon the table;* v. 140.

ἐπῐτολμάτω, contr. 3. pers. sing. pres. imperat. of ἐπῐτολμάω.

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ἐπῐ-τολμάω -τολμῶ, f. ἐπῐ-τολμήσω, 1. aor. ἐπ-ετόλμησα, v. a. [ἐπί, in "strengthening" force; τολμάω (folld. by Inf.), "to have heart, *or* courage, to" do, *etc.*] With Inf.: *To take heart,* or *have courage, to* do, *etc.; to submit to* doing, *etc.*

ἐπῐ-χέω, f. ἐπῐ-χεῶ, 1. aor. ἐπ-έχεα, Ep. ἐπ-έχευα, v. a. [ἐπί, "upon"; χέω, "to pour"] Of water as Object: *To pour upon,* or *over, the hands;*—at v. 136 supply χερσίν after ἐπέχευε (at Odyssey 4, 213 the expression is given in full, χερσὶ δ' ἐφ' ὕδωρ χευάντων; so, also, at Iliad 24, 303, χερσὶν ὕδωρ ἐπῐχεῦαι ἀκήρατον) or χεῖρας, as at v. 146; προχόῳ is dat. of instrument;—at v. 146 the 1. aor. is in tmesis, ἐπὶ χεῖρας ἔχευαν.

ἐπι-χθόν-ῐος, ῐον, adj. [ἐπί, "upon"; χθών, χθον-ός, "the earth"] *That is,* or *are, upon the earth; earthly, mortal.*

ἔπλετο, by syncope for ἐπέλετο, 3. pers. sing. imperf. ind. of πέλομαι.

ἐπ-οίχομαι, v. mid. [ἐπ-ί, "to"; οἴχομαι, "to go"] 1. With Acc. or Dat. of person: *To go to;* vv. 324, 143.—2. With accessory notion of purpose: *To go to and perform* or *do* work, *etc.;* v. 358.

ἕπ-ομαι (Ep. **ἕσπ-ομαι**), imperf. εἱπ-όμην, f. ἕψομαι (= ἕπ-σομαι), 2. aor. ἑσπόμην, v. mid. *To follow;*—at v. 125, alone;—at v. 331 folld. by ἅμα and its dependent dat.;—at v. 278 folld. by ἐπί and its dependent gen.: this last construction is rare. It is found, however, again at Odyssey 2, 197 [akin to Sans. root SACH, "to follow"; cf. Lat. sĕqu-or].

ἔπ-ος, εος ους, n. *A word* [akin to Sans. *vach-as,* "speech," fr. root VACH, "to speak"].

ἐπ-οτρύνω, 1. aor. ἐπ-ώτρῡνα, v. a. [ἐπ-ί, in "strengthening" force; ὀτρύνω, "to stir up"] *To stir up, rouse, stimulate, urge on;*—at v. 89 ἐποτρύνω is 1. pers. sing. pres. subj.

ἐπῴχετο, 3. pers. sing. imperf. ind. of ἐποίχομαι.

ἔρᾰνος, ου, m. *A friendly meal,* to which each person present contributed his share. From the context at v. 226 it would appear that it was of a frugal character, being opposed to both εἰλαπῖνη and γάμος.

ἔργ-ον, ου, n. [obsol. ἔργ-ω, "to do work"] 1. *Work.*—2. Women's *work;* i. e. *weaving;* vv. 356, 358.—3. *A deed, action, act.*

ἔρδω, f. ἔρξω, 1. aor. ἔρξα, p. ἔοργα, v. a. *To do, perform, accomplish.*

ἐρ-εείνω, v. a. [an Ep. and

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Poet. verb akin to ἔρομαι; see ἔρομαι] With Acc. of person and Acc. of thing: *To inquire* something *of* a person; *to ask* a person *about* something; v. 220.

ἔρεσθαι, pres. inf. of ἔρομαι.

ἐρέ-της, *του*, m. [for ἐρέτ-της; fr. **ἐρετ**, root of ἐρέτ-τω (= ἐρέσ-σω), "to row"] *A rower*; — usually in plur. *rowers*.

ἐρέτῃσι(ν), Ion. for ἐρέταις, dat. plur. of ἐρέτης.

ἐρῐδαινέμεν, Ion. for ἐρῐδαίνειν, pres. inf. of ἐρῐδαίνω.

ἐρῐδ-αίνω, Ep. 1. aor. ἐρίδηνα, v. n. [ἔρῐς, ἔρῐδ-ος, "a quarrel"] *To quarrel, wrangle*, etc.

ἐρί-ηρ-ος, *ον*, adj. [ἐρι, inseparable prefix, "very, greatly"; **ἠρ**, lengthened fr. **ἀρ**, root of ἄρ-ω (obsol.), "to fit"] ("Greatly fitting"; hence) Morally: *Faithful, loyal*, i. e., at v. 346, to his master's house.

ἕρκ-ος, *εος ους*, n. [for ἕργ-ος; fr. ἔργ-ω, "to shut in"] ("That which shuts in"; hence, "a fence"; hence) In the phrase ἕρκος ὀδόντων: *The fence*, or *wall, of the teeth*, i. e. which the teeth form round the tongue; v. 64.

Ἑρμείᾱο, Æolic for Ἑρμείου, gen. sing. of Ἑρμείας.

Ἑρμείας, *ου*, m. [Epic for Ἑρμῆς, οῦ] *Hermes*, the *Mercury* of the Romans; the son of Jupiter and Maia, the messenger of the gods, the god of cunning and stratagem, and the conductor of departed souls to Hadēs.

ἔρξῃς, 2. pers. sing. 1. aor. subj. of ἔρδω.

ἔρομαι (Ion. **εἴρομαι**), f. ἐρήσομαι, Ion. εἰρήσομαι, 2. aor. ἠρόμην, v. mid.: 1. *To inquire*.—2. With Acc. of person: *To inquire of, question*.

ἔρ-ος (Acc. ἔρον, Dat. ἔρῳ; other cases prps. not found), m. [old form of ἔρ-ως, "love"; fr. ἐρ-άω, "to love"] ("Love"; hence) *Desire*; v. 150.

ἑρπ-ύζω, 1. aor. εἵρπῡσα, v. n. [intensive verb fr. ἕρπ-ω, "to creep"] *To creep*, or *crawl, about*: — in Homer always of persons of advanced age, or weighed down by deep affliction.

ἐῤῥύσᾰτο, 3. pers. sing. 1. aor. ind. of ῥύομαι.

ἐρῡκ-ᾰνάω -ᾰνῶ, v. a. [Poet. for ἐρύκ-ω, "to hold back, restrain," *etc.*] *To hold*, or *keep, back; to restrain*.

ἐρῡκᾰνόωσ', by elision for ἐρῡκᾰνόωσι, Poet. for ἐρῡκᾰνῶσι, contr. 3. pers. plur. pres. ind of ἐρῡκᾰνάω.

ἔρῡκε, Ion. for ἤρῡκε, 3. pers. sing. imperf. ind. of ἐρῡκω.

ἐρῡκω, f. ἐρύξω, 1. aor. ἤρυξα, v. a. ("To hold back,

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restrain"; hence) *To detain by force, etc.; to confine.*

ἔρχεο, Ion. for ἔρχου, 2. pers. sing. pres. imperat. of ἔρχομαι; v. 281.

ἔρχεσθ', by elision for ἔρχεσθαι, pres. inf. of ἔρχομαι; v. 190.

ἔρχομαι, f. ἐλεύσομαι, p. ἐλήλῠθα, Ep. εἰλήλουθα, 2. aor. ἤλῠθον and ἦλθον, v. mid. *To come* or *go;*—at v. 168 supply αὐτόν (i. e. Odusseus) as Subject of ἐλεύσεσθαι [Sans. *archchha* (fr. root ṚICHH *or* ṚI, "to go")].

ἐρχομένοιο, Ion. for ἐρχομένου, masc. gen. sing. of ἐρχόμενος, P. pres. of ἔρχομαι.

ἐς; see 1. εἰς.

ἔσαν, Ion. for ἦσαν, 3. pers. plur. imperf. ind. of 2. εἰμί.

ἐσελεύσομαι, Ion. for εἰσελεύσομαι, f. ind. of εἰσέρχομαι.

ἐσ-θῆς, θῆτος, f. ("That which is worn"; hence) *Clothing, dress;*—at v. 165 in collective force [akin to Sans. root VAS, "to wear"; cf. Lat. *ves-tis*].

ἐσθλός, ή, όν, adj. *Good* of the kind, *excellent.*

ἔσκε, Poet. for ἦ, 3. pers. sing. imperf. ind. of 2. εἰμί.

ἔσομ', by elision for ἔσομαι; see ἔσομαι.

ἔσομαι, fut. ind. of 2. εἰμί.

ἕσπερος, ου, m. *Evening, eventide.*

ἕσπετο, 3. pers. sing. 2. aor. ind. of ἕπομαι.

ἔσσ', by elision for ἔσσο, Poet. for ἔσο = ἴσθι, 2. pers. sing. pres. imperat. of 2. εἰμί; v. 302.

ἔσσεται, Poet. for ἔσεται, 3. pers. sing. fut. ind. of 2. εἰμί.

ἐσσί, Poet. for εἶς or εἶ, 2. pers. sing. pres. ind. of 2. εἰμί.

ἐστ', by elision for ἐστί; see ἐστί(ν).

ἔσται, Poet. for ἔσεται; see ἔσσεται.

ἕστηκε(ν), 3. pers. sing. perf. ind. of ἵστημι.

ἔστησε, 3. pers. sing. 1. aor. ind. of ἵστημι.

ἐστί(ν), 3. pers. sing. pres. ind. of 2. εἰμί;—at v. 226 ἐστίν has a nom. neut. plur. for its Subject.

ἔστω, 3. pers. sing. pres. imperat. of 2. εἰμί.

ἔστων, Poet. for ἔστωσαν, 3. pers. plur. pres. imperat. of 2. εἰμί.

ἔσχᾰτος, η, ον, adj. *Furthest, most remote;*—at v. 23 folld. by partitive Gen.

ἑταῖρος (Ep. and Ion. **ἕτᾰρος**), ου, m. [prob. akin to ἔτης, "a clansman, a neighbour"] *Companion, comrade,* etc.

ἐτάνυσσε(ν); see ἐπῐτᾰνῠω and πᾰρᾰτᾰνῠω.

ἑτᾰροισι(ν), Ion. for ἑτᾰροις, dat. plur. of ἕτᾰρος; see ἑταῖρος.

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ἑτέρ-ως, adv. [ἕτερ-ος, "another"] ("After the manner of the ἕτερος"; hence) *In another way* or *manner; otherwise.*

ετετμον (and without augment τέτμον), 2. aor. without a pres., v. a. *To reach, come up to, find.*

ἐτήτυμος, ον, adj. [lengthened poet. form of ἔτῠμος, "true"] *True.*

ἔτι (before a soft vowel ἔτ'), adv.: 1. Of time: a. Present: *Yet, as yet, any longer, still.* — b. Past: (a) *Yet, still.* — (b) *Already.*—c. Future: (a) *Yet, longer, still.*—(b) *Hereafter.*—2. Of degree: *Further, moreover, besides,* etc.

ἕτοιμος, η, ον, adj. *Ready, prepared.*

ἔτος, εος ους, n. *A year* [akin to Sans. *vatsas,* "a year"].

εὖ, adv. *Well* [like ἐΰς, "good," akin to Sans. *su,* which signifies both "good" and "well"].

εὐνή, ῆς, f. *A couch, bed.*

1. **εὔ-ξο-ος,** ον, adj. [for εὔ-ξε-ος; fr. εὖ, "well"; ξέω, "to polish" by scraping] *Well-polished.*

2. **ἐΰξοος,** Ep. for εὔξοος.

Εὐπείθης, εος ους, m. [εὐπειθής, "ready to obey, obedient"; also, in active force, "persuasive, convincing"] *Eupeithēs;* an Ithacan chieftain, the father of Antinoüs one of Pēnĕlŏpë's suitors.

1. **εὐ-πλόκᾰμ-ος,** ον, adj. [fr. εὖ, "good, beautiful"; πλόκαμ-ος, "a lock" of hair; plur. "locks," properly of women] *With goodly, fair,* or *beautiful locks.*

2. **ἐϋπλόκᾰμος,** Ep. for εὐπλόκᾰμος.

εὗρε, 3. pers. sing. 2. aor. ind. of εὑρίσκω.

εὐρέϊ, masc. dat. sing. of εὐρύς.

εὐρείῃ, Ion. for εὐρείᾳ, fem. dat. sing. of εὐρύς.

εὑρ-ίσκω, f. εὑρήσω, p. εὕρηκα, 2. aor. εὗρον, v. a. [root εὑρ] *To find, discover.*

Εὐρύκλει', by elision for Εὐρύκλεια, voc. of Εὐρύκλεια.

Εὐρύ-κλε-ια (quadrisyll.), ίας, f. [εὐρυ (base of many roots formed from εὐρύς), "far-reaching, far-extending"; κλέ-ος, "renown"] ("She who has far-reaching renown") *Euryclēa;* a female slave, whom Laërtes purchased for twenty head of cattle, and who is represented at v. 429 as attending on Telemachus.

Εὐρῠ-μᾰχ-ος, ου, m. [εὐρυ, see Εὐρύκλεια; μᾰχ-η, "battle"] ("He of the far-extending battle") *Eurȳmăchus;* the son of Polybus, and one of Pēnĕlŏpë's suitors.

εὐρύς, εῖα, ύ, adj.: 1. *Wide, broad.*—2. *Spacious.*—3. Of

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glory, *etc.*: *Widely-spread, far-reaching.*

1. **εὔ-σκοπ-ος,** *ον,* adj. [fr. *εὖ,* "well"; *σκοπ-έω,* "to see"] ("Well-seeing"; hence) *Keen-sighted, sharp-seeing.*

2. **ἐΰσκοπος,** Ep. for *εὔσκοπος.*

εὖτε (before a soft vowel **εὖτ'**), adv. [Ep. for *ὅτε*] *When:—εὖτ' ἄν, whenever,* i. e. "as often as"; an expression implying indefinite frequency.

εὐχετάομαι -ῶμαι, v. mid., Ep. for *εὔχομαι*; see *εὔχομαι.*

εὐχετόωνται, Poet. for *εὐχετῶνται,* contr. 3. pers. plur. pres. ind. of *εὐχετάομαι*:—some editions have the imperf. *εὐχετόωντο* for *εὐχετῶντο.*

εὔχομαι, imperf. *εὐχόμην* and *ηὐχόμην,* f. *εὔξομαι,* 1. aor. *εὐξᾰμην* and *ηὐξᾰμην,* v. mid. With Inf., and in good sense: *To boast one's self to* be, *etc.*; i. e. *to pride one's self,* etc., *on* being, *etc.*; vv. 180, 418.

ἔφᾰθ', by elision and before an aspirated vowel for *ἔφατο.*

ἔφαντ', by elision for *ἔφαντο,* 3. pers. plur. 2. aor. ind. mid. of *φημί.*

ἔφατο, 3. pers. sing. 2. aor. ind. mid. of *φημί.*

ἐφείη, 3. pers. sing. 2. aor. subj. of *ἐφίημι*; see *ἐφίημι.*

ἐφέστᾰμεν, Ep. for *ἐφεστᾰναι,* syncopated fr. *ἐφεστηκέναι,* perf. inf. of *ἐφίστημι.*

ἐφ-ίημι, f. *ἐφ-ήσω,* **1. aor.** *ἐφ-ῆκα,* Ep. *ἐφ-έηκα,* **2. aor.** subj. *ἐφ-είω,* v. a. [*ἐφ'* (= *ἐπί*), "to"; *ἵημι,* "to send"] ("To send to"; hence) 1. With Acc. of person and Inf.: *To set on,* or *incite,* one *to* do, *etc.*—2. With Acc. of weapon and Dat. of that which is attacked, *etc.*: *To hurl,* or *launch, at* or *against.*—3. With *χεῖρας* and Dat. of person, and with concomitant notion of violence, *etc.*: *To lay hands on*; v. 254.

ἐφ-ίστημι, f. *ἐπι-στήσω,* 1. aor. *ἐπ-έστησα,* p. *ἐφ-έστηκα,* 2. aor. *ἐπ-έστην,* v. a. and n. [*ἐφ'* (= *ἐπί*), "over, at, by"; *ἵστημι,* "to cause to stand; to stand"] 1. Act.: In pres, imperf., fut., and 1. aor.: With Acc. of person and Dat. of thing: *To set over, put in command of.*—2. Neut.: In perf., pluperf., and 2. aor.: a. *To stand over* or *above.*—b. With Dat.: *To stand at, by,* or *near*; v. 120.

ἐφ-ορμάω -ορμῶ, f. *ἐφ-ορμήσω,* 1. aor. *ἐφ-ώρμησα,* v. n. [*ἐφ'* (= *ἐπί*), in "strengthening" force; *ὁρμάω* (neut. and with follg. inf.), "to be eager" to do, *etc.*] 1. With Inf.: *To be eager, anxious,* or *desirous, to* do, *etc.*—2. Mid.: **ἐφ-ορμάομαι -ορμῶμαι** = no. 1; see v. 275.

Ἐφύρη, *ης,* f. [Ionic for

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'Εφῠρα, ας] *Ephÿre*; a town of Elis in the Peloponnēsus (now the Morēa).

ἔχε (v. 104), Ion. for εἶχε, 3. pers. sing. imperf. ind. of ἔχω.

ἔχευαν, v. 146; see ἐπι-χέω.

ἔχησι(ν), Poet. for ἔχῃ, 3. pers. sing. pres. subj. of ἔχω; cf. ἐθέλησι.

ἔχω, imperf. εἶχον, Ion. ἔχον, f. ἕξω and σχήσω, p. ἔσχηκα, 2. aor. ἔσχον, Poet. ἐσχέθον, v. a.: 1. Act.: a. *To have, hold*; — part. pres. (ἔχων) may often be rendered by *with*.—b. *To have* or *possess*; *to keep*, or *retain*, *in* one's *possession*;—at v. 402 ἔχοις is used in true opt. force, *i. e.* to express a wish; so, also, is ἀνάσσοις in the same line.—c. *To hold up, support, sustain*; v. 53.—d. *To occupy* as an abode; *to inhabit, dwell in*.—e. Of arms, clothes, *etc.*: *To have, bear, wear, carry*, etc. —f. Of sorrow, *etc.*: *To have, suffer*, etc.; v. 34.—g. *To have under*, or *in*, *one's*, etc., *power*.—2. Mid.: **ἔχομαι**, imperf. εἰχόμην, Ion. ἐχόμην, f. ἕξομαι and σχήσομαι, 2. aor. ἐσχόμην, *To hold* for one's self or as one's own act; v. 334 [akin to Sans. root SAH, "to sustain, support"].

ἐῴκει, 3. pers. sing. of ἐῴκειν; see ἔοικα.

ἐών, ἐοῦσα, ἐόν, Ion. for ὤν, οὖσα, ὄν, P. pres. of 2. εἰμί.

Ζᾰκυνθος, ου, f. *Zacynthus*, now *Zante*; an island in the Sicilian Sea lying off the western coast of the Peloponnēsus (now the Morēa).

Ζεῦ, voc. of Ζεύς.

Ζεύς, gen. Διός and Ζηνός, m. *Zeus*; the Greek name of the Roman *Jupiter*, the king of the celestial deities [akin to Sans. *div*, "heaven"].

Ζηνός, gen. of Ζεύς.

ζω-ός, ή, όν, adj. [ζάω, ζῶ, "to live"] *Living, alive*.

1. **ἤ** (Ep. ἠέ), conj.: 1. *Or*:—ἤ (ἠέ) . . . ἤ, *either* (*whether*) . . . *or*.—2. In direct double questions ἤ (or πότερον) in the first clause is sometimes omitted; cf. v. 226, where the passage filled up would run thus: ἤ (or πότερον) εἰλᾰπίνη ἐστὶ, ἠὲ γάμος ἐστί. —3.: a. After words denoting comparison: *Than*.—b. If two properties of the same person, *etc.*, are compared in degree, they are sometimes signified by the comparatives of their respective adjectives and contrasted by ἤ:—ἐλαφρότεροι πόδας ἤ ἀφνειότεροι χρυσοῖο, (*nimbler as to their feet than wealthier in gold*; i. e.) *possessed of a degree of nimbleness of foot greater*

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than the degree of wealth in gold, v. 164.

2. **ἦ**, adv.: 1. *In truth, truly, verily, indeed.*—2. Strengthened by *μήν*, Ep. and Ion. *μέν*: After verbs of swearing, *etc.*: *In very truth, in all truth.*—3. In interrogative clauses: *Pray? can it be?*

3. **ἥ**, fem. nom. sing. of *ὅς*.

4. **ἡ**, fem. nom. sing. of *ὁ, ἡ, τό*, whether as rel. or demonstr.

ἡβ-άω -ῶ, f. *ἡβήσω*, 1. aor. *ἥβησα*, v. n. [*ἥβη*, early "manhood"] *To arrive at manhood.*

ἡβήσῃ, 3. pers. sing. 1. aor. subj. of *ἡβάω*.

ἤγἄγον, 2. aor. ind. of *ἄγω*.

ἡγεῖθ', by elision for *ἡγεῖτο*, contr. 3. pers. sing. imperf. ind. of *ἡγέομαι*.

ἡγ-έομαι -οῦμαι, f. *ἡγήσομαι*, 1. aor. *ἡγησάμην*, v. mid. Alone: *To go before, lead the way.*

ἡγή-τωρ, *τορος*, m. [for *ἡγέ-τωρ*; fr. *ἡγέ-ομαι*, in force of "to command"] ("A commander"; hence) *A prince, chief, chieftain.*

ἠδέ (before a vowel **ἠδ'**), conj. *And.*

ἤδη, adv.: 1. Of the immediate past: *By this time, before this, already.*—2. Of the immediate future: *Now, presently, forthwith* [akin to Sans. *adya*, "to-day, now"].

ἡδ-ύς, *εῖα, ύ*, adj. ("Sweet" to the taste; hence) *Sweet, pleasant, agreeable, delightful.* ☞ Comp.: *ἡδ-ίων*; Sup.: *ἥδ-ιστος* [akin to Sans. *svâdu*, "sweet"].

ἠέ, Ep. for *ἤ*; see 1. *ἤ*.

ἤειδε, 3. pers. sing. imperf. ind. of *ἀείδω*.

Ἠελίοιο, Ion. for *Ἡελίου*, gen. sing. of *Ἠέλ-ιος*.

ἠέλ-ιος, *ίου*, m. [Ep. for *ἥλ-ιος*] *The sun*;—at v. 8 personified; i. e. *Hēĕlĭos*, the sun-god [akin to Sans. *svâr*, "the sun"].

ἦεν, Ep. for *ἦν*, 3. pers. sing. imperf. ind. of 2. *εἰμί*.

ἠλἄκἄτη, *ης*, f. *A distaff.*

ἦλθον, 2. aor. ind. of *ἔρχομαι*; see, also, *εἰσέρχομαι* and *ἐπέρχομαι*.

ἠμἄθό-εις, *εσσα, εν*, adj. [Ep. for *ἀμἄθό-εις*; fr *ἄμἄθος*, (uncontr. gen.) *ἀμάθο-ος*, "sand"] *Full of*, or *abounding in, sand; sandy.*

ἧμαι (only used in pres. and imperf.), v. irreg. *To sit, be seated* [akin to Sans. root âs, "to sit"].

ἦμαρ, *ἤμἄτος* (Poet. for *ἡμέρα*), n. *Day.*

ἠμείβετ', by elision for *ἠμείβετο*, 3. pers. sing. imperf. ind. mid. of *ἀμείβω*.

ἡμεῖς, nom. plur. of *ἐγώ*.

ἠμέν, conj. correlative to

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ἠδέ, *As well . . . as also; both . . . and.*

ἥμενος, η, ον, P. of ἧμαι;—at v. 108 the οι in ἥμενοι is shortened before the following vowel.

ἡμετέροιο, Ion. for ἡμετέρου, masc. gen. sing. of ἡμέτερος.

ἡμ-έτερος, α, ον, pron. poss. [ἡμ-εῖς, "we"] 1. *Of*, or *belonging to, us; our, ours.*—2. For ἐμός: *My, mine, my own;* vv. 258, 397.

ἡμέων (pronounced as dissyll. v. 33), Ion. for ἡμῶν, gen. plur. of ἐγώ.

ἠμί (= φημί), v. n. irreg. *To say, speak.*

ἡμῖν, dat. plur. of ἐγώ.

1. **ἤν**, conj. [Ion. for ἐάν, which Homer does not use] With Subj.: *If.*

2. **ἥν**, fem. acc. sing. of ὅς, ἥ, ὅ.

3. **ἥν**, fem. acc. sing. of ὅς (= ἑός), ἥ, ὅν; vv. 5, 21.

4. **ἦν**, imperf. ind. of 2. εἰμί.

ἥντῐνα, fem. acc. sing. of ὅστις.

ἤπειρος, ου, f. *The land, main-land.*

ἤρᾰτ', by elision for ἤρᾰτο, 3. pers. sing. 1. aor. ind. mid. of αἴρω.

ἠρήσαντο, 3. pers. plur. 1. aor. ind. of ἀράομαι.

ἦρχε, 3. pers. sing. imperf. ind. of ἄρχω.

ἥρωα, **ἥρωᾰς**, acc. sing. and plur. of ἥρως.

ἥρ-ως, ωος, m. *A hero* [akin to Sans. *vîr-a,* (as m. subst.) "a hero"].

ἡρώων, gen. plur. of ἥρως.

1. **ἧς**, fem. gen. sing. of ὅς (= ἑός), ἥ, ὅν; v. 41.

2. **ᾗς**, Ion. for οἷς, fem. dat. plur. of ὅς (= ἑός), ἥ, ὅν; v. 401.

ἦσαν, 3. pers. plur. imperf. ind. of 2. εἰμί.

ἤσθῐον; see κᾰτεσθῐω.

ᾗσι(ν), Ion. and Poet. for αἷς, fem. dat. plur. of ὅς (= ἑός), ἥ, ὅν.

ἧστο, Poet. for ἧτο, 3. pers. sing. imperf. ind. of ἧμαι.

ἥτε, fem. nom. sing. of ὅστε.

ἤ-τοι, adv. [ἤ, "verily"; enclitic particle τοί] *Verily, truly, indeed, in truth.*

ἦτορ (only in nom. and acc.), n. *The heart.*

ηὔδα, contr. fr. ηὔδαε, 3. pers. sing. imperf. ind. of αὐδάω.

ἠῶ-θεν, adv. [Ep. for ἑω-θεν; fr. ἕως, gen. ἕω, "day-break"; suffix θε(ν) (= ἐκ), "from"] ("From day-break"; hence) *At earliest dawn, in the early morning.*

θ'; see τε.

θᾰλᾰμοιο, Ion. for θᾰλᾰμου, gen. sing. of θᾰλᾰμος.

θᾰλᾰμος, ου, m. ("An inner chamber"; esp. "a bed-room" of the mistress of the house; and also) *A bed-room* in general.

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θάλασσα, *ης*, f. *The sea* [prob. akin to Sans. root TRAS, "to tremble"; and so, "the trembling *or* agitated thing," in reference to the action of the winds and tides].

θαλπ-ωρή, *ωρῆς*, f. [*θάλπ-ω*, "to warm"; hence, "to comfort"] *A comforting, comfort, consolation, source of hope,* etc.

θαμά, adv. [akin to *ἅμα*, "together"] *Often, oft-times, frequently, repeatedly*.

θαμβ-έω -ῶ, f. *θαμβήσω*, p. *τεθάμβηκα*, 1. aor. *ἐθάμβησα*, v. n. [*θάμβ-os*, "amazement"] ("To have *θάμβος*"; hence) *To be amazed, astonished,* or *astonied ; to be astounded.*

θάμβησε(ν), Ion. and Poet. for *ἐθάμβησε*, 3. pers. sing. 1. aor. ind. of *θαμβέω*.

θἅνε, Ep. for *ἔθἅνε*, 3. pers. sing. 2. aor. ind. of *θνήσκω*.

θἅνέειν, Ep. and Ion. for *θἅνεῖν*, 2. aor. inf. of *θνήσκω*.

θἅνόντι, masc. dat. sing. of *θἅνών*; see *θἅνών*.

θἅνών, *οῦσα*, *όν*, P. 2. aor. of *θνήσκω*.

θαρσἅλέ-ως, adv. [*θαρσἅλέ-os*, "bold"] ("After the manner of the *θαρσἅλέος*"; hence) *Boldly, with boldness.*

θάρσος, *εος ους*, n. *Courage, boldness.*

θαύμᾱζον, Ep. for *ἐθαύμᾱζον*, imperf. ind. of *θαυμᾱζω*.

θαυμᾱζω, f. *θαυμἅσω* and *θαυμάσομαι*, p. *τεθαύμἅκα*, v. n. and a. [for *θαυμάτ-σω*; fr. *θαῦμα*, *θαύματ-os*, "a wonder"] 1. Neut.: *To wonder, marvel, be amazed.*—2. Act.: *To wonder at*, etc.

θεά, *ᾶs*, f. [akin to *θεός*; see *θεός*] *A goddess.*

θεᾱων, Æolic for *θεῶν*, gen. plur. of *θεά*.

θείη, 3. pers. sing. 2. aor. opt. of *τῐθημι*.

θείοιο, Ion. for *θείου*, gen. sing. of *θεῖος*.

θε-ῖος (dissyll.), *ία*, *ῖον*, adj. [*θε-ός*, "a god"] ("Pertaining to a *θεός*"; hence) *God-like, divine.*

θείω, 1. pers. sing. 2. aor. subj. of *τῐθημι*.

θέλγω, f. *θέλξω*, 1. aor. *ἔθελξα*, v. a. ("To stroke" with soothing power; hence) *To soothe, charm, flatter,* etc.

θελκτήρῐον, *ου*; see *θελκτήρ-ιος*.

θελκτήρ-ῐος, *ῐα*, *ῐον*, adj. [*θελκ-τήρ*, for *θελγ-τήρ*, *θελγ-τῆρ os*, "a soother"] ("Pertaining to a *θελκτήρ*"; hence) *Soothing, charming, enchanting.*—As Subst.: **θελκτήρῐον**, *ου*, n.: **a.** *A soothing,* or *charming, thing.*—**b.** With Objective Gen.: *Things that soothe* or *charm ;* v. 337.

θεο-ειδ-ής, *ές*, adj. [*θεός*, (uncontr. gen.) *θεό-os*, "a god"; *εἶδ-os*, "form"] *Having the form of a god ; god-*

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like; — usually of outward form;—at v. 113, applied to Telemachus.

θεοῖσι(ν), Ion. for θεοῖς, dat. plur. of θεός.

θεοπροπ-ία, ίας, f. [θεοπροπ-έω, "to prophesy"] ("A prophesying"; hence) *A prophecy, oracle.*

θεοπροπίη, ης, Ion. for θεοπροπία.

1. **θεοπρόπ-ος**, ον, adj. [θεο-προπ-έω (found only in part. pres. masc.), "to prophesy"] *Prophesying, prophetic.*—As Subst.: **θεοπρόπος**, ου, m. *A prophet, seer,* etc.

2. **θεοπρόπος**, ου; see 1. θεοπρόπος.

θεός, οῦ, m. and f.: 1. Sing.: a. Masc.: *A god;*—at v. 323, though θεόν refers to Athēnē, it is nevertheless masc., as the goddess had appeared to Telemachus in the form of a man, viz. of Mentes, prince of the Taphĭi.—b. Fem.: *A goddess;* v. 420.—2. Plur.: *The gods,* whether male or female; *the deities* [akin to Sans. *deva;* cf. Lat. *dĕus*].

θεράπων, οντος, m. *An attendant* in an honourable sense.

θ-έσπ-ις, ῐος, m. and f. adj. [for θέ-εσπ-ις; fr. θε-ός, "god"; εἰπεῖν, "to speak," through a root ἑσπ (found in ἕσπ-ετε, 2. pers. plur. imperat.)] ("God-speaking"; hence, "speaking under inspiration"; hence) Of poems, etc.: *Inspired.*

θέτο, Ion. and Ep. for ἔθετο, 3. pers. sing. 2. aor. mid. of τῐθημι.

θῆκαν, **θῆκε(ν)**, Ion. for ἔθηκαν, ἔθηκε(ν), 3. pers. plur. and sing. 1. aor. ind. of τῐθημι.

θνήσκω, f. θανοῦμαι, θνήξομαι, τεθνήξομαι, p. τέθνηκα, 2. aor. ἔθᾰνον, v. n. irreg. *To die:*—Perf.: ("To have died"; *i. e.*) *To be dead* [root **θαν**, akin to Sans. root HAN, "to strike, to kill"].

θνη-τός, τή, τόν, adj. [**θνη**, a root of θνή-σκω, "to die"] ("Dying"; hence) *Subject to death, mortal.*—As Subst.: **θνητοί**, ῶν, m. plur. *Mortal men, mortals.*

θο-ός, ή, όν, adj. [for θε-ός; fr. θέ-ω, "to run"] ("Running"; hence) *Swift, rapid, quick;*—when applied to ships, as at vv. 260, 303, probably ships of war are meant, as opposed to slow-sailing merchantmen.

Θό-ωσα, ης, f. *Thŏōsa;* a sea-nymph, the daughter of Phorcyn, and mother of the Cyclops Polyphēmus.

θρῆνυς, ῠος, m. *A stool for the feet, a foot-stool.*

θρόνος, ου, m. *A seat, chair* [akin to Sans. root DHṚI, "to bear *or* carry"; and so, literally, "the bearer *or* carrier"].

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θῠγ-ᾰ-τηρ, *ἄτέρος ατρός*, f. *A daughter* [akin to Sans. *duhitr-i*, "a daughter"; fr. root DUH, "to milk"; and so, literally, "a milker"].

θῡ-μός, *μοῦ*, m. ("Breath"; hence, "the soul," as the principle of life; hence) **1.** *Life.*—**2.** As evidenced by the feelings, *etc.*: **a.** *Heart, inclination, wish, desire.*—**b.** *Heart, mind* [akin to Sans. root DHÛ or DHU, "to blow"].

θύρα, *ας* (Ion. **θῠρη**, *ης*), f.: **1.** *A door.*—**2.** Plur.: **a.** *Doors*:—*προπάροιθε θυρᾱων*, *before the doors*, i. e. *in front of the house*, v. 107.—**b.** *Folding-doors*, of a house, room, *etc.*; v. 436 [akin to Sans. *dvâra*, "a door, a gate"].

θῠρᾱων, Æolic for *θυρῶν*, gen. plur. of *θύρα*.

θύρη, *ης*; see *θύρα*.

θύρῃσι(ν), Ion. for *θύραις*, dat. plur. of *θύρα*.

ἰ-άλλω, f. *ἰᾰλῶ*, 1. aor. *ἴηλα*, v. a. ("To send forth"; hence) Of the hands as Object: *To put forth* [fr. same root as 1. *εἶμι*].

ἴδε(ν), Ep. for *εἶδε(ν)*, 3. pers. sing. of *εἶδον*; see *εἴδω*.

ἰδοίᾰτο, Ep. for *ἴδοιντο*, 3. pers. plur. 2. aor. opt. of *εἰδόμην*; see *εἴδω*.

ἴδον, Ep. for *εἶδον* (1. pers. sing.); v. 212; see *εἴδω*.

ἱέμενος, *η*, *ον*, P. pres. mid. of *ἵημι*.

ἱερός, *ά*, *όν*, adj.: **1.** *Sacred, hallowed, holy.*—As Subst.: **ἱερά** (Ion. and Poet. **ἱρά**), *ῶν*, n. plur. ("Sacred things"; *i. e.*) *Offerings, sacrifices.*—**2.** Of places, *etc.*: *Sacred*, i. e. under the protection of a tutelary genius or deity;—at v. 2 there may be an allusion to Poseidon (Neptune) having assisted Apollo in building the walls of Troy for Laomedon.

ἵζω, f. *ἱζήσω*, p. *ἵζηκα*, 1. aor. *ἵζησα*, Ep. *εἷσα*, v. a. *To make*, or *cause, to sit; to seat, place.*

ἵημι, f. *ἥσω*, 1. aor. *ἧκα*, Ion. *ἕηκα*, v. a.: **1.** *To send.*—**2.** Mid.: **ἵεμαι**, imperf. *ἱέμην*, ("To send one's, *etc.*, self; to hasten"; hence) **a.** With Inf.: *To be set on* doing, *etc.*, a thing; *to be desirous of* doing, *etc.*; *to desire to* do, *etc.*; v. 58.—**b.** In part.: Alone: *Desirous, eager*:—for *ἱέμενός περ*, v. 6, see *πέρ* [akin to Sans. root ISH, "to throw"].

Ἰθᾰκη, *ης*, f. *Ithăcē* or *Ithaca* (now *Teaki*); an island off the western coast of Greece, and the home of Odusseus.

ἰθύς, *εῖα*, *ύ*, adj.: **1.** *Straight, direct.*—**2.** In adverbial force, and folld. by Gen.: *Straight towards*; v. 119.

ἱκ-ᾱνω, imperf. *ἵκ-ᾱνον*

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(only found in pres. and imperf.), v. n.: 1. *To come.*—2. Folld. by Acc. of person: *To come to* a person.—N.B. The ι is short in pres., and long in imperf. [root ἱκ, whence ἱκνέομαι and ἵκ-ω; akin to Sans. root viç, "to enter"]

Ἰκαρίοιο, Ion. for Ἰκᾰρῐου, gen. sing. of Ἴκᾰρος.

Ἰκᾰρῐος, *ου*, m. *Icărius*; a Lacedæmonian, the father of Pēnĕlŏpē.

ἱκέσθαι, 2. aor. inf. of *ἱκνέομαι*.

ἱκνέομαι, f. ἵξομαι, p. ἷγμαι, 2. aor. *ἱκόμην*, v. mid. [root ἱκ; see *ἱκᾰνω*] 1. *To come, arrive*; v. 173.—2. With Acc. (so, frequent in Homer): *To come to, arrive at*; v. 21.

Ἶλος, *ου*, m. *Ilus*; a son of Mermĕrus, and grandson of Jason and Mēdēa.

ἱμάς, *άντος*, m. *A leathern strap* or *thong*.

ἱμείρ-ομαι, 1. aor. ἱμειρᾰμην, v. n. [root ἱμειρ, lengthened fr. ἱμερ, fr. ἵμερ-ος, "desire"] 1. With Gen. of thing: *To desire, long for, yearn to possess*, a thing; v. 41.—2. With Inf.: *To desire to* do, *etc.*; v. 59.

ἴμεν, Ep. for *ἰέναι*, pres. inf. of 1. *εἶμι*.

ἱμερό-εις, *εσσα*, *εν*, adj. [ἵμερος, (uncontr. gen.) *ἱμέρο-ος*, "desire, love"] ("Full of ἵμερος"; hence) Of singing, *etc.*: *Charming, delightful, lovely.*

ἵνα (by elision ἵν'), conj. *That, in order that.*

ἰός, *οῦ*, m. *An arrow.*

ἱρά, Ion. and Poet. for *ἱερά*; see *ἱερός*.

ἴσα; see ἴσος.

ἴσαν, Ep. for *ᾔισαν*, 3. pers. plur. imperf. ind. of 1. *εἶμι*.

ἰσό-θε-ος, *ον*, adj. [ἴσος, (uncontr. gen.) ἴσο-ος, "equal"; θε-ός, "a god"] *Equal to a god* or *to the gods*; *divine.*

ἴσος (Ep. ἶσος and ἔισος), *η*, *ον*, adj.: 1. *Equal.*—2. Acc. neut. plur. as Adv.: ἴσα, With Dat.: *Equally*, or *in an equal degree, with*; v. 432.

ἰστᾰτο, 3. pers. sing. imperf. ind. mid. of ἵστημι.

ἵ-στη-μι, f. *στήσω*, 1. aor. *ἔστησα*, p. ἕστηκα, plup. *εἱστήκειν*, 2. aor. ἔστην, v. a. and n.: 1. Act.: Pres., imperf., fut., 1. aor.: *To make to stand*; *to set, set up, place*, etc.—2. Neut.: Perf., pluperf., 2. aor.: *To stand*;—at v. 185 *ἕστηκεν* is used of a ship that has been drawn on shore, as the ships of the ancients ordinarily were when not in actual use.—3. Mid.: ἵ-στᾰ-μαι, f. *στήσομαι*, 1. aor. *ἐστησᾰμην*: a. In pres. and fut.: ("To make one's self, *etc.*, to stand"; hence) *To stand.*—b. In 1. aor.: ("To make a thing to stand"; hence) *To place, set* [akin to

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Sans. root STHÂ, "to stand"; cf. Lat. *sto* (= *sta-o*)].

ἱστ-ός, *οῦ*, m. [*ἵστ-ημι*, "to set up"] ("That which is set up"; hence, "the beam" of a loom; hence, "the warp" fixed to the beam; hence) *The web.*

ἴτω, 3. pers. sing. pres. imperat. of 1. *εἶμι*;—at v. 276 the *ω* in *ἴτω* is shortened before the vowel at the beginning of the follg. word.

ἰών, *οὖσα*, *όν*, P. pres. of 1. *εἶμι*.

κ'; see *κε*.

καθ'; see *κατά*.

κᾰθ-έζομαι, f. *καθ-εδοῦμαι*, late *κᾰθ-εδήσομαι*, v. n. [*καθ'* (= *κᾰτά*), "down"; *ἕζομαι*, "to sit"] *To sit down;*—at v. 372 *καθεζώμεσθα* (Doric for *καθεζώμεθα*), 1. pers. plur. pres. subj., is used as a modified imperative: *let us sit down.* This is called the "Subjunctivus Adhortativus." —N.B. In prose the imperf. is *ἐκᾰθεζόμην*, as if the verb were not compounded with a preposition.

κᾰθεζώμεσθα; see *κᾰθέζομαι*.

κᾰθῖκετο, 3. pers. sing. 2. aor. ind. of *κᾰθικνέομαι*.

κᾰθ-ικνέομαι -οῦμαι, f. *κᾰθ-ίξομαι*, 2. aor. *κᾰθ-ῑκόμην*, v. mid. [*καθ'* (= *κᾰτ-ά*), "down"; *ἱκνέομαι*, "to come to, to reach"] ("To come down to, to reach to"; hence) Of an affection of the mind as Subject: *To touch, affect,* etc.

καί, conj. and adv.: **1.** Conj.: **a.** *And.*—**b.** *Also.*—**2.** Adv.: **a.** In strengthening force: *Even, quite, yet.*—**b.** In a weakening power: *Even but, but even, if only*; v. 58.

κᾰκά, *ῶν*; see *κακός*, no. 2.

κᾰκιστος, *η*, *ον*, sup. adj.; see *κᾰκός*.

κακκείοντες, Ep. for *κᾰ-ᾰ-κείοντες*, P. pres. of *κᾰτᾰκείω*: *For the purpose of lying down, in order to lie down*; see *κᾰτᾰκείω*.

κᾰκός, *ή*, *όν*, adj.: **1. a.** *Bad.*—**b.** *Sorry, worthless.*—As Subst.: **κᾰκός**, *οῦ*, m. *A sorry,* or *worthless, fellow*; v. 411.—**2.** Of things: *Evil, baneful, pernicious, destructive.*—As Subst.: **κᾰκά**, *ῶν*, n. plur. *Evil things; evil, ill.*

κᾰλέω -ῶ, f. *κᾰλέσω*, Att. *κᾰλῶ*, p. *κέκληκα*, 1. aor. *ἐκάλεσα*, v. a. *To call, summon.*

κάλλῐπε(ν), Ep. for *κᾰτ-έλῐπε(ν)*, 3. pers. sing. 2. aor. ind. of *κᾰτᾰλείπω*.

κᾰλόν, adv. [adverbial acc. neut. of *κᾰλός*, in force of "beautiful, melodious"; see *κᾰλός*, no. 2] *Beautifully, melodiously, sweetly.*

κᾰλ-ός, *ή*, *όν*, adj.: **1.**

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Beautiful, beauteous, fair.—2. Of the voice, music, *etc.*: *Beautiful, melodious.*—3. *Good, excellent* [akin to Sans. *chăr-u*, "beautiful"].

κᾰλύπτω, f. *κᾰλύψω*, 1. aor. *ἐκάλυψα*, v. a. *To cover.*—Pass.: **κᾰλύπτομαι**, p. *κεκάλυμμαι*, 1. aor. *ἐκαλύφθην*, 1. fut. *καλυφθήσομαι.*

Κᾰλυψώ, *όος οῦς*, f. [for Καλυπ-σώ; fr. *κᾰλύπτω*, "to hide *or* conceal," through root **καλυπ**] ("Hider, Concealer") *Calypso*; a nymph, daughter of Atlas, living in the island of Ogўgĭa.

κᾰμ-ᾰτος, *ἄτου*, m. [*κάμνω* (root **καμ**), "to toil"] ("A toiling"; hence, "toil, labour"; hence) *Weariness, fatigue*, as the effects of toil.

κᾰνέοισι(ν), Ion. for *κᾰνέοις*, dat. plur. of *κᾰνεον.*

κᾰν-εον, *έου*, n. [*κᾰν-η*, a rare form of *κάννα*, "a reed"] ("A thing belonging to—hence, made of—*κάνη*"; hence) *A basket of reeds* or *cane*, esp. for bread; *a bread-basket*; v. 147.

καπνός, *οῦ*, m. *Smoke.*

κᾰρη-κομόωντες, *κομοώντων*, m. participial adj. plur. [*κάρη*, Ion. for *κάρα*, "head"; *κομόωντες*, Ion. for *κομῶντες*, contr. nom. masc. plur. of *κομάων κομῶν*, part. pres. of *κομάω*, "to wear the hair long"] *Wearing long hair on the head; long-haired.*—In the more ancient times the Greeks in general wore long hair over *all* the head; while the Abantes, *i. e.* the inhabitants of Eubœa (now Egripo), wore long hair only at *the back of* their heads, as described by Homer, Il. 2, 542:—Ἄβαντες . . . ὄπῖθεν κομόωντες.

κᾰρ-ηνον, *ήνου*, n.: 1. *The head.*—2. Of a mountain, *etc.*: *A peak, crest, height, top* [akin to Sans. *çir-as*, for original *çar-as*, "the head"].

κατ'; see *κᾰτά.*

κᾰτά (before a soft vowel **κατ'**; before an aspirated vowel **καθ'**), prep. gov. gen. and acc.: 1. With Gen.: *Down from*; v. 102.—2. With Acc.: **a.** *Down along, down with.*—**b.** *On, upon.*—**c.** *Over, throughout*;—at v. 330 *κατά* follows its case (Ἰθάκην), and consequently has its augment thrown back (*κάτα*); see *ἀπό.*—**d.** Of the mind, *etc.*: *In*; vv. 4, 294, 323.—**e.** Distributively: *By*:—*κατ' οἴκους*, *house by house = from house to house*, v. 375.

κᾰτᾰ-βαίνω, f. *κᾰτᾰ-βήσομαι*, p. *κᾰτᾰ-βέβηκα*, 2. aor. *κᾰτ-έβην*, Ep. 3. pers. sing. 1. aor. mid. *κᾰτεβήσετο* (*not* as in old editions of Homer *κατεβήσᾰτο*), v. a. [*κᾰτά*, "down"; *βαίνω*, "to go"] *To go*, or *come, down; to descend*; v. 330.

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κᾰτᾰ-κείω, v. n. [*κᾰτά*, "down"; *κείω*, akin to *κεῖμαι*, "to lie down"] Only in fut. force: *To be about to lie down.*

κᾰτα-κτείνω, f. *κᾰτα-κτενῶ*, Ep. *κᾰτα-κτενέω*, 1. aor. *κᾰτ-έκτεινα*, 2. aor. *κᾰτ-έκτᾰνον*, v. a. [*κᾰτά*, in "strengthening" force; *κτείνω*, "to kill"] *To kill, slay.*

κᾰτᾰ-λαμβᾰνω, f. *κᾰτᾰ-λήψομαι*, p. *κᾰτ-είληφα*, 2. aor. *κᾰτ-έλᾰβον*, v. a. [*κᾰτά*, in "strengthening" force; *λαμβ-άνω*, "to take"] *To take possession of, seize, lay hold of;*—at v. 192 *καταλάβῃσιν* is in tmesis, viz. *κατὰ γυῖα λάβ-ῃσιν.*

κᾰτᾰ-λέγω, f. *κᾰτᾰ-λέξω*, 1. aor. *κᾰτ-έλεξα* (in Homer always in fut. or 1. aor.), v. a. [*κᾰτά*, in "strengthening" force; *λέγω*, "to tell"] *To tell at length* or *in order; to recount.*

κᾰτᾰ-λείπω, f. *κᾰτᾰ-λείψω*, p. *κᾰτᾰ-λέλοιπα*, 2. aor. *κᾰτ-έλῐπον* (Ep. *κάλλῐπον*), v. a. [*κᾰτά*, in "strengthening" force; *λείπω*, "to leave"] 1. *To leave behind.*—2. *To leave as a heritage; to bequeath;* v. 242.

κᾰτᾰλεξον, 2. pers. sing. 1. aor. imperat. of *κᾰτᾰλέγω*.

κᾰτεβήσετο, 3. pers. sing. 1. aor. ind. mid. of *κᾰτᾰβαίνω*; see *κᾰτᾰβαίνω*.

κᾰτελεύσομαι, fut. of *κατ-έρχομαι.*

κᾰτ-ερῡκω, f. *κᾰτ-ερύξω*, v. a. [*κᾰτ-ά*, in "strengthening" force; *ἐρῡκω*, "to hold back, detain"] *To hold back, detain.*—Pass.: *κᾰτ-ερῡκομαι.*

κᾰτ-έρχομαι, f. *κᾰτ-ελεύσομαι*, 2. aor. *κᾰτ-ήλῠθον* and *κᾰτ-ῆλθον*, v. mid. [*κᾰτ-ά*; *ἔρχομαι*, "to go *or* come] 1. [*κᾰτ-ά*, down; *ἔρχομαι*, "to go"] *To go down;*—at v. 303 the word is used of one going down from the higher land to the sea-coast.—2. [*κᾰτ-ά*, in "strengthening" force; *ἔρχομαι*, "to come"] With Adv. of place: *To come, arrive,* somewhere; v. 180.

κᾰτ-εσθίω, f. *κᾰτ-έδομαι*, p. *κᾰτ-εδήδοκα* and *κᾰτ-έδηδα*, v. a. [*κᾰτ-ά*, in "strengthening" force; *ἐσθίω*, "to eat"] *To eat up, devour;*—at vv. 9, 10 in tmesis, viz. *κατὰ βοῦς . . . ἤσθιον.*

κᾰτήλῠθον, 2. aor. ind. of *κᾰτέρχομαι.*

κέ, κέν; see 1. **ἄν**.

κεδνά, ῶν; see *κεδνός.*

κεδ-νός, *νή*, *νόν*, adj. [probably for *καδ-νός*; fr. *κήδομαι*, in force of "to care for," through root **καδ**] 1. Act.: ("Caring for"; hence) Of persons: *Careful, diligent, discreet, trusty.*—2. Pass.: ("Cared for"; *i. e.*) *Cherished, beloved, dear.*—As Subst.:

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("Things cared for"; hence) *Duties;*—only in the phrase κέδν' εἰδυῖα; see v. 428.

κεῖθεν; see ἐκεῖθεν.

κεῖ-μαι, f. κείσομαι, v. mid.: 1. *To lie down, to lie.*—2. *To lie dead.*—3. *To lie unburied.*

κείμεν', by elision for κείμενα, neut. nom. plur. of part. pres. of κεῖμαι.

κειμ-ήλιον, ηλίου, n. [κεῖμαι, in force of "to be laid up in store; to be stored up"] ("That which is laid up in store *or* stored up"; hence) *A treasure, an heir-loom.*

κείρω, f. κερῶ, p. κέκαρκα, 1. aor. ἔκερσα, v. a. ("To destroy, consume"; hence, of wild beasts as Subject, "to tear, eat greedily"; hence) Of a man's substance as Object: *To devour, eat up,* etc.;—at v. 378 after κείρετ' (by elision for κείρετε, 2. pers. plur. pres. imperat.) supply αὐτόν, i. e. τὸν βίοτον; see preceding context.

κεῖσε; see ἐκεῖσε.

κέλευθος, ου, f. (Plur. irreg. in poets, **κέλευθα**, ων, n.) 1. *A way, road, path,* etc.—2. *A journey; a voyage.*

κελ-εύω, f. κελεύσω, p. κεκέλευκα, 1. aor. ἐκέλευσα, v. a. ("To urge on, impel"; hence) With Dat. of person and Inf.: *To order, bid,* or *command* a person *to* do, *etc.;* v. 357 [akin to Sans. root KAL, "to impel"].

κεφᾰλ-ή, ῆς, f.: 1. Of the body: *Head.*—2. *Head,* for *man, person;* v. 343.—Virgil, Æn. iv. 354, uses *caput* in the same meaning; so, also, does Horace at Odes 1, 24, 2 [akin to Sans. *kapâl-as,* "a head"].

κεχόλωται, 3. pers. sing. perf. pass. ind. of χολόω.

κεχρημένος, η, ον, P. perf. of χράομαι.

κήδε', by elision for κήδεα, acc. plur. of κῆδος.

κῆδ-ος, εος ους, n. [κήδ-ω, "to trouble"] ("That which troubles"; hence) *Trouble, sorrow, grief, distress.*

κῆρ, κῆρος (contr. from κέαρ), n. *The heart* [akin to Sans. *hrid,* "the heart"].

κήρυξ, ῡκος, m. [= κήρυκ-ς; fr. **κηρυκ**, root of κηρύσσω, "to make proclamation"] ("One who makes proclamation"; hence) *A herald.*

κίῃς, 2. pers. sing. pres. subj. of κίω.

κῐθᾰρις, ῐος (Acc. κῐθᾰριν), f. [another form of κῐθᾰρα, a word never used by Homer] *A harp, lyre, lute.*

κῐ-ω, v. n. *To go* [akin to Sans. root ÇVI, in meaning of "to go"].

1. **κίων**, ουσα, ον, P. pres. of κίω; v. 372.

2. **κῑων**, ονος, mostly f. (sometimes m.) *A pillar* of a

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palace, *etc.*;—at v. 53 (plur.) of the pillars by which Atlas keeps the heaven and the earth apart.

κλαῖεν, Ep. for ἔκλαιε(ν), 3. pers. sing. imperf. ind. of κλαίω.

κλαίω, f. κλαύσομαι, κλαιήσω, κλᾱήσω, 1. aor. ἔκλαυσα, v. a. *To weep for, lament, bewail.*

κλείω; see κλέω.

κλέος (only used in nom. and acc. sing. and plur.), n. *Glory, renown, fame.*

κλέω (Ep. **κλείω**), 1. aor. (late) ἔκλησα, v. a. *To celebrate, tell of, make famous.*

κλη-ΐς, ῗδος, f. [Ep. form of κλεί-ς, δός; fr. κλεί-ω, "to shut, to close"] ("The shutting, *or* closing, thing"; hence) *A bolt* for fastening a door; v. 442.

κλῐθῆναι, 1. aor. inf. pass. of κλῑνω.

κλῖμ-αξ, ᾰκος, f. [for κλῖν-αξ; fr. κλῖν-ω, in pass. force of "to lean"] ("The leaning thing"; hence, in reference to leaning against something) 1. *A ladder.*—2. *A stair-case.*

κλῑ-νω, f. κλῐνῶ, p. κέκλῐκα, 1. aor. ἔκλῑνα, v. a.: 1. *To bend, incline, bow.*—2. *To lay down, lay, recline.*—3. Mid.: **κλῖν-ομαι**, 1. aor. ἐκλῑνᾰμην, also (pass. in mid. force) ἐκλῐθην, p. pass. in mid. force κέκλῐμαι, ("To lay one's self, *etc.*, down"; hence) *To lie down, lie* [akin to Sans. root çri, "to lean"].

κλισ-μός, μοῦ, m. [for κλιν-μός; fr. κλῖν-ω, "to recline"] ("A thing for reclining"; hence) *A couch, easy-chair.*

κλῠ-τός, τή, τόν, adj. [κλύ-ω, "to hear of"] ("Heard of"; hence) *Famous, far-famed, glorious, renowned.*

κοίλῃς, **κοίλῃσιν**, Ep. and Poet. for κοίλαις, fem. dat. plur. of κοῖλος.

κοῖ-λος, λη, λον, adj. *Hollow* [akin to Sans. root çvi, "to be swollen"].

κοιρᾰν-έω -ῶ, f. κοιρᾰνήσω, v. n. [κοίρᾰν-ος, "a ruler"] ("To be a κοίρᾰνος"; hence) *To rule; to hold sway.*

κόμῑζε, Ion. and Ep. for ἐκόμῑζε, 3. pers. sing. imperf. ind. of κομῑζω.

κομῑζω, f. κομῐσω, Att. κομῐῶ, p. κεκόμῐκα, v. a. Of things as Object: *To mind, give heed to, attend to*:—for rendering of verb and part. see ἔχων at end.

κορών-η, ης, f. ("Anything hooked, *or* curved" like a crow's bill; hence) *A handle* of a door.

κοτέσσεται, 3. pers. sing. fut. ind. mid. of κοτέω;—at v. 101 τοῖσίνδε κοτέσσεται = (τῷδε δάμνησιν) ἐκείνους, τοῖς (=οἷς) κοτέσσεται.

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κοτ-έω, 1. aor. ἐκότεσα, Ep. κότεσα, p. perf. κεκοτηώς, v. n. [κότ-ος, "a grudge, rancour"] 1. ("To bear κότος"; hence) With Dat. of person: *To bear one a grudge; to feel rancour towards one; to be angry with one.* — 2. Mid.: (Epic forms): imperf. 3. pers. plur. κοτέοντο, f. κοτέσσομαι, 1. aor. κοτεσσάμην = no. 1.

κούρη (Ion. for **κόρη**), ης, f.: 1. *A maiden.*—2. With Gen. of proper name: *A daughter of;* v. 329.

κοῦρος (Ep. for **κόρος**), ου, m.: 1. *A youth, lad,* etc.—2. *An attendant* or *servant.*

κραδ-ίη, ίης (Ion. and Ep. for καρδ-ία), f. *The heart,* whether actually or figuratively [akin to Sans. *hṛid,* "the heart"; cf. Lat. *cor, cordis*].

κρᾰνᾰ-ός, ή, όν, adj. *Rugged, rocky:*—in Homer always as an epithet of Ithaca; cf. v. 247.

κρᾰτ-ος, εος ους, n. *Strength, might* [akin to Sans. *krat-u,* "power"].

κρέα, contr. acc. plur. of κρέας.

κρέας, κρέατος, n. *Flesh, meat* [akin to Sans. *kravya,* "raw flesh"].

1. **κρείων**, οντος, m. *Ruler, lord, master;*—mostly used of kings and chieftains; sometimes of the gods; cf. vv. 45, 81.

2. **κρειῶν**, Ep. for κρεῶν, contr. gen. plur. of κρέας.

κρή-δε-μνον, μνου, m. [for κράτ-δε-μνον; fr. κράς, κρᾶτ-ός, "the head"; δέ-ω, "to bind"] ("The head-binding, *or* head-encircling, thing"; hence) *A kind of veil* which passed over the head, and hung down on each side, so that it might be drawn altogether over the face at pleasure;—at v. 334 in plur.

κρη-τήρ, τῆρος (Ep. and Ion. for **κρα-τήρ**), m. [**κρα**, a root of κεράννῡμι, "to mix"] *A mixing cup* or *bowl,* used in mixing wine, intended for a meal, with water.

Κρον-ίδης, ίδου, m.=Κρονίων.

Κρον-ίων, ιωνος, m. [Κρόν-ος, "Kronos" (the same deity as the Latin "Saturn"), father of Zeus] *Son of Krŏnos,* i. e. *Zeus.* — N.B. Homer makes ι long in the nom., and short in the other cases.

κτέ-ᾰνον, ᾰνου (irreg. dat. plur. κτεάτεσσι, as if fr. a form κτέαρ), n. [κτέ-ομαι = κτά-ομαι, "to acquire";—in perf. "to have acquired," *i. e.* "to possess"] ("That which is possessed"; hence) *A possession;*—Plur. (so mostly): *Possessions, property:*—esp. in cattle, cf. vv. 430, 431.

κτείνω, f. κτενῶ, p. ἔκτᾰκα, Ep. 2. aor. ἔκταν (3. pers. sing.

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ἔκτα, v. 300), v. a. *To kill, slay, slaughter.*—Pass.: **κτείνομαι**, 1. aor. ἐκτάνθην—in Homer 3. pers. plur. ἔκτᾰθεν (= ἐκτάθησαν) requires a 1. aor. ἐκτάθην [akin to Sans. root KSHAN, "to wound"].

κτέρεα, ων (no sing.), n. ("Funeral gifts"; hence) *Funeral honours;* v. 291.

κτερε-ΐζω, f. κτερεΐξω, 1. aor. ἐκτερέϊξα, v. a. [κτέρε-α, "funeral honours"] With cognate Acc.: *To render funeral honours, to perform funeral rites;* v. 291.

κτερεΐξαι, 1. aor. inf. of κτερεΐζω; see construction of Imperatival Inf. explained under δίδωμι.

κτῆ-μα, μᾰτος, n. [**κτη**, a root of κτάομαι, "to acquire"] ("That which has been acquired, *or* is possessed"; hence) Plur.: ***Possessions, wealth, property.***

Κυκλώπεσσι, Poet. for Κύκλωψι, dat. plur. of Κύκλωψ;—at v. 71 Κυκλώπεσσι is a local Dat.: *among the Cyclopes.*

Κύκλ-ωψ, ωπος, m. [κύκλ-ος, "a circle"; ὤψ, "an eye"] ("Circle-eye," *i. e.* "Round-eyed One") **1.** Sing.: **a.** *A Cyclops;* one of the Cyclōpes, a savage race of one-eyed giants inhabiting ancient Sicily.—**b.** *The Cyclops;* i. e. Polyphemus, son of Neptune; v. 69; cf. v. 70.—**2.** Plur.: *The Cyclopes;* see no. 1, a, above.

κῠλίνδω (and in prose **κῠλινδέω**), f. (late) κυλινδήσω, v. a. *To roll;*—at v. 162 the participial construction (κείμενα) is changed in the succeeding and connected clause into that of the finite verb and a nom. case (ἡ . . . κυλίνδει).

κῦ-μα, μᾰτος, n. ("The swollen thing"; hence) *The swell of the sea; a wave, billow* [akin to Sans. root ÇVI, "to be swollen"].

κῠπ-ελλον, ἐλλου, n. dim. [κύπ-η, "a (kind of) ship"; also, "a hut"] ("A little κύπη"; hence) *A big-bellied drinking vessel; a cup, goblet, beaker.*

λᾰβῃσιν, Poet. for λάβῃ, 3. pers. sing. 2. aor. subj. of λαμβάνω; see κᾰτᾰλαμβᾰνω, and cf. ἐθέλῃσι.

Λαέρτης, ου, m. *Laertes;* the father of Ulysses.

λᾰθοίμην, 1. pers. sing. 2. aor. opt. mid. of λανθάνω.

λα(μ)β-άνω, f. λήψομαι, p. εἴληφα, 2. aor ἔλᾰβον, v. a. irreg.: **1.** *To take, receive.*—**2.** *To get, obtain* [strengthened fr. root **λαβ**, akin to Sans. root LABH, "to obtain"].

λανθάνω (Poet. **λήθω**), f. λήσω and λήσομαι, 1. aor. (late) ἔλησα, p. λέληθα, 2. aor. ἔλᾰθον, v. a.: **1.** Act.: With

Acc. of person: *To escape the notice of.*—2. Mid.: **λανθάνομαι** (Poet. **λήθομαι**), f. λήσομαι, 1. aor. (late) ἐλησάμην, 2. aor. ἐλᾰθόμην: With Gen.: *To forget;* vv. 65, 308.

λέβης, ητος, m. *A basin,* in which water for washing the hands before meals was handed to the guests, *etc.*

λέκ-τρον, τρου, n. [for λέγ-τρον; fr. λέγ-ω, in pass. force of "to lie asleep, to lie down"] ("That which is made for lying asleep *or* lying down"; hence) *A bed, couch.*

λευκ-ός, ή, όν, adj. ("Shining, bright, brilliant"; hence) *White;*—of the bones, *bleaching, bleached* [akin to Sans. root RUCH, "to shine"].

λεχέεσσι, Poet. for λέχεσι, dat. plur. of λέχος.

λέχ-ος, εος ους, n. [for λέγ-ος; fr. λέγ-ω, in pass. force of "to lie asleep, to lie down"] ("A thing for lying down" in; hence) *A couch, bed*

λήθω; see λανθάνω.

ληΐζομαι (Attic **λῄζομαι**), f. ληΐσομαι, 1. aor. ἐληϊσάμην, v. mid. [= ληΐδ-σομαι; fr. ληΐς, ληΐδ-ος (Doric for λεία), "booty, spoil"] *To seize as booty; to carry off as prey.*

ληΐσσατο, Ep. and Poet. for ἐληΐσατο, 3. pers. sing. 1. aor. ind. mid. of ληΐζομαι.

λήσομαι, fut. of λανθάνω.

λίην (Ion. and Ep. for λίαν), adv. *Very much, exceedingly.*

λιλαίομαι, v. mid.: **1.** With Objective clause: *To eagerly desire that; to long for:*—λιλαιομένη πόσιν εἶναι, *eagerly desiring that he should be her husband,* or *longing for him to be her husband,* v. 15, where acc. αὐτόν is to be supplied as the Subject of εἶναι.—**2.** With Gen.: *To long for;* v. 315.

λιμήν, ένος, m. *A harbour, haven, port.*

λιπ-ἄρός, ἄρά, ἄρόν, adj. [λίπ-ος, "fat"] ("Pertaining to λίπος"; hence, "greasy, shining with grease"; hence) Of things: *Bright, brilliant.*

λῖτα; see λιτί.

λιτί, dat. sing.; **λῖτα** (acc. plur.), n. [Homeric subst. found only in above-mentioned cases. The assumed nom. sing. is λῖ or λί, held by the best authorities to be an abbreviation fr. λισσόν, or λεῖον, "smooth"] **1.** *Smooth cloth, linen cloth,* as opp. to rich embroidered stuffs.—**2.** Plur.: *Plain linen seat-covers,* over which were thrown rich purple cloths.—N.B. For the above words there has been also assumed a nom. masc. λίς for λίνς from λίνον, "linen"; and according to this λῖτα would be acc. sing.

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λόγοισι(ν), Ion. for *λόγοις*, dat. plur. of *λόγος*.

λόγ-ος, *ου*, m. [for *λέγ-ος*; fr. *λέγ-ω*, "to say *or* speak"] ("That which is said *or* spoken"; hence) *A word;*—Plur.: *Words*, i. e. *language, talk, speech.*

λοεσσάμενος, *η, ον*, Ep. and Poet. for *λουσάμενος*, P. 1. aor. mid. of *λούω*.

λούω, f. *λούσω*, 1. aor. *ἔλουσα*, v. a.: 1. *To wash* the body, *etc.*—2. Mid.: **λούομαι**, f. *λούσομαι*, Poet. and Ep. *λοέσσομαι*, 1. aor. *ἐλουσάμην*, Ep. and Poet. *λοεσσάμην*, p. pass. as mid. *λέλουμαι*, ("To *wash* the body, *etc.*, for one's self, *etc.*; hence) *To bathe.*

λυγρός, *ά, όν*, adj. *Sad, gloomy, dismal.*

λω-ΐτερος, *ϊτέρα, ϊτερον* (used by Homer only in form *λωΐτερον*), comp. adj.: *More desirable, more agreeable;* see *ἀγᾰθός* [*λῶ*, "to desire"; akin to Sans. root LASH, "to desire"].

μάκαρ, *ἄρος*, m. adj.: 1. *Blessed, happy:*—an epithet of the celestial deities; v. 82.—2. Of men: *Happy, fortunate,* etc.; v. 217.

μᾰκᾰρεσσι, dat. plur. of *μάκαρ*.

μακ-ρός, *ρά, ρόν*, adj.: 1. *Long.*—2. *High, lofty.* ☞ Comp.: *μακρ-ότερος*; Sup.: *μακρ-ότᾰτος* [akin to Sans. root MAH, originally MAGH, "to be great"].

μάλ'; see *μάλα*.

μάλ-α (before a vowel **μάλ'**), adv.: 1. Pos.: a. *Very, very much, exceedingly.*—b. Strengthening the adj. to which it is attached: *Very.*—c. Strengthening the adv. to which it is attached: *Quite, very.*—2. Comp.: **μᾶλ-λον**, *More, in a higher degree.*—3. Sup.: **μάλ-ιστα**, *Most, in the highest degree, exceedingly, chiefly,* etc.;—at v. 434 folld. by Partitive Gen. [acc. to some, akin to Sans. *var-as*, "remarkable"; acc. to others, akin to Sans. root MAH; see *μακρός*].

μᾰλᾰκοῖσι(ν), Ion. for *μαλᾰκοῖς*, masc. dat. plur. of *μᾰλᾰκός*; v. 56.

μᾰλᾰκός, *ή, όν*, adj.: 1. *Soft* to the touch.—2. Of words: *Soft, mild, soothing, gentle.*

μάλιστα, μᾶλλον; see *μάλα*.

μαντ-εύομαι, f. *μαντεύσομαι*, 1. aor. *ἐμαντευσᾰμην*, v. mid. [*μάντ-ις*, "a diviner"] *To divine, foretell, prophesy.*

μάν-τις, *τεως*, Ion. *ιος*, m. *An inspired person; a seer, soothsayer, prophet* [akin to Sans. root MAN, "to think"; also, "to know, to declare"; and so, "The one who knows *or* declares" the will of the gods or future events].

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1. **μέγα** (before a vowel **μέγ'**), adv. [adverbial neut. of μέγας, "great"] 1. *Greatly, exceedingly, very.*—2. *Mightily, powerfully.*

2. **μέγα**, neut. nom. and acc. sing. of μέγας.

μεγάροιο, Ion. for μεγᾰρου, gen. sing. of μέγᾰρον.

μέγᾰρον, ου, n. *A house*, esp. a large one; *a palace;* —mostly plur. in this force.

μέγ-ας, ἄλη, α, adj.: 1. Of size: *Great, big, large.*—2. *Vast, high.*—3. *Great, mighty.* ☞ Comp.: μέζων, μείζων, μάσσων; Sup.: μέγιστος [fr. Sans. root MAH; see μακρός].

μέδ-ων, οντος, m. [obsol. μέδ-ω, "to protect, rule over"] *Protector, guardian, lord, ruler.*

μεθ-έπω, imperf. μεθ-εῖπον, Ep. **μέθ-επον**, f. μεθ-έψω, 2. aor. **μετ-έσπον**, v. n. [μεθ' (= μετ-ά), "after"; ἕπ-ομαι, "to follow," through root ἑπ] ("To follow after, to follow closely"; hence) *To visit, pay a visit;* v. 175.

μέθ-ημαι, v. mid. [μεθ' (= μετ-ά), "with"; ἧμαι, "to sit"] With Dat.: *To sit with* or *among.*

μεθήμενος, η, ον, P. of μέθημαι.

μεθήσει, 3. pers. sing. fut. ind. of μεθίημι.

μεθ-ίημι, f. μεθ-ήσω, 1. aor. μεθ-ῆκα, Ep. μεθ-έηκα, v. a. [μεθ' (= μετ-ά), in force of "letting go"; ἵημι, "to send"] ("To let go and send"; hence) Of anger, *etc.: To give up, relinquish, remit, cast aside,* etc.

μέλας, αινα, αν, adj.: 1. *Black, dark-coloured.*—2. Of the evening: *Black, dark, dusky, murky* [akin to Sans. *mala*, "dirty"].

μελέτω; see μέλω.

μελήσει, 3. pers. sing. fut. ind. of μέλω.

μέλλε(ν), Ion. for ἔμελλεν, 3. pers. sing. imperf. ind. of μέλλω.

μέλλω, f. μελλήσω, 1. aor. ἐμέλλησα, v. n. With Inf.: 1. To mark free will: *To be about to* do, *etc.; to be on the point of* doing, *etc.; to intend,* or *purpose, to* do, *etc.*—2. In Homer ἔμελλον with Inf. (mostly fut., but at v. 232 pres.) denotes "destiny": *Was,* etc., *destined,* or *fated, to be,* etc.

μέλω, f. μελήσω, p. μεμέλ-ηκα, 1. aor. ἐμέλησα, v. n. With Dat. of person: 1. *To be an object of care* or *interest to;*—at v. 159 μέλει has for its Subject the nom. neut. plur. ταῦτα;—at v. 151 μεμήλει has for its Subject the nom. neut. plur. ἄλλα.—2. Impers. **μελέτω**, with σοί, *Let there be a care to you,* i. e. *take heed;*—at v. 305 μελέτω con-

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tains its Subject within its own meaning, viz. *μέλημα*, "a care, *or* charge."

μεμήλει, Ep. for *μεμελήκει*, 3. pers. sing. pluperf. ind. of *μέλω*.

μεμνημένος, *η*, *ον*, P. perf. of *μιμνήσκομαι*.

μέν, conj.: **1.** *Indeed, on the one hand*:—*μέν . . . δέ*, *on the one hand . . . on the other hand.*—**2.** To mark an objection, *etc.*: *Yet, however, still, nevertheless.*

μενέαινε(ν), Ion. and Ep. for *ἐμενέαινε(ν)*, 3. pers. sing. imperf. ind. of *μενεαίνω*.

μενε-αίνω, v. n. [*μένος*, *μένε-ος*, in force of "rage"] With Dat. of person: *To be in a rage with*, or *enraged against; to be angry with.*

Μεν-έ-λᾱος, *λᾱου*, m. [*μένω*, in force of "to stand" an attack, "to withstand"; (*ε*) connecting vowel; *λαός*, "the people"] ("One withstanding the people") *Meneläus;* son of Atreus, brother of Agamemnon, and husband of Helen.

μένος, *εος ους*, n. *Spirit, passion, rage;* esp. in warriors.

Μέντης, *ου*, m. *Mentes;* a son of Anchĭălus king of the Taphĭi. His form was assumed by Athēnē when she appeared to Telemachus.

μένω, f. *μενῶ*, p. *μεμένηκα*, 1. aor. *ἔμεινα*, v. a.: **1.** With Acc. of person: *To await*, or *expect*, a person; v. 304.—**2.** With Objective clause: *To wait for* the coming, *etc.*, of something, *etc.*:—*μένον δ' ἐπὶ ἕσπερον ἐλθεῖν*, *and they waited for the coming on of evening*, or *the evening's coming on*, v. 423; see, also, *ἐπέρχομαι*.

Μερμερῐδᾱο, Æolic for *Μερμερῐδου*, gen. of *Μερμερῐδης*.

Μερμερ-ῐδης, *ῐδου*, m. [*Μέρμερος*, "Mermerus"] *Son of Mermerus;* see *Ἶλος*.

μερμηρ-ῐζω, f. *μερμηρίξω*, 1. aor. *ἐμερμήριξα*, v. a. [*μέρμηρ-α* (Poet. for *μέριμνα*), "thought"] ("To be in a state of *μέρμηρα* about"; hence) *To devise, revolve, ponder, contrive.*

μέσ-ος, *η*, *ον*, adj.: **1.** *Middle.*—**2.** Where a thing is in the middle, *i. e. the middle of* that denoted by the subst. to which it is in attribution [akin to Sans. *madh-yas*, "middle"; whence also Lat. *med-ius*].

μετ'; see *μετά*.

μετά (before a soft vowel **μετ'**; before an aspirated vowel **μεθ'**), prep.: **1.** With Gen.: *With.*—**2.** With Dat.: *Among, amongst.*—**3.** With Acc.: **a.** *Among, amongst*, etc.—**b.** *After.*—**c.** *In search of, in quest of, for;* v. 184.

μεταλλᾷς, contr. 2. pers. sing. pres. ind. of *μεταλλάω*.

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μετ-αλλ-άω -ῶ, f. *μεταλλ-ήσω*, v. a. [*μετ-ά*, "for, after"; *ἄλλ-α*, "other things"] ("To go after, *or* search for, other things"; hence, "to explore carefully"; hence) With Acc. of person and Acc. of thing: *To ask* a person *about* a thing; *to ask* a person something; v. 231.

μετ-αυδάω -αυδῶ, f. *μετ-αυδήσω*, v. a. [*μετ-ά*, "among"; *αὐδάω*, "to speak"] ("To speak among"; hence) With Dat. of person: *To address* words, *etc.*, *to*; v. 31.

μετ-εκίᾰθον, imperf. or 2. aor. of an obsol. verb *μετᾰκιάθω*, only found in before-mentioned form, v. a. [*μετ-ά*, "to"; *κῐᾰθω* (lengthened form of *κίω*), "to go"] With Acc.: *Was gone to, was gone to visit*; v. 22.

μετέλθοι, 3. pers. sing. 2. aor. opt. of *μετέρχομαι*.

μετελθών, *οῦσα*, *όν*, P. 2. aor. of *μετέρχομαι*.

μετ-έρχομαι, f. *μετ-ελεύσομαι*, p. *μετ-ελήλῠθα*, 2. aor. *μετ-ήλῠθον* and *μετ-ῆλθον*, v. mid. [*μετ-ά*, "among"; *ἔρχομαι*, "to come"] 1. With Dat. of person: *To come amongst*; v. 134.—2. Absol. or with Dat. of person to be supplied: *To come into the midst*; *to come into the midst of* or *among*.

μετηύδα, contr. 3. pers. sing. imperf. ind. of *μεταυδάω*.

μή, adv. and conj.: 1. Adv.: *Not*.—2. Conj.: *Lest*.

μηδέ (before a vowel **μηδ'**), conj. and adv. [*μή*, "not"; *δέ*, "and"] 1. Conj.: *And not, nor*;—at v. 369 *μηδέ* joins a negative clause to a positive one.—2. Adv.: *Not even*.

μῆλ', by elision for *μῆλα*, acc. plur. of *μῆλον*.

μῆλον, *ου*, n. *A sheep*.

μή-τε, conj. [*μή*, "not"; *τε*, "and"] *And not, nor*:—*μήτε . . . μήτε*, *neither . . . nor*.

1. **μῆτερ**, voc. sing. of *μήτηρ*; v. 346, *etc.*

2. **μητέρ'**, by elision for *μητέρα*, acc. sing. of *μήτηρ*.

μή-τηρ, *τέρος* contr. *τρός*, f. *A mother* [akin to Sans. *mâtri*; fr. root ΜΑ, in meaning of "to produce"; and so, "a producer"; cf. Lat. *mater*].

μητι-άω -ῶ, v. a. [*μῆτις*, *μήτῐ-ος*, "counsel"] ("To take counsel about"; hence) *To devise, plan, bring about*.

μητιόωντες, Ep. for *μητιῶντες*, contr. nom. masc. plur. of part. pres. of *μητιάω*.

μητρός, gen. sing. of *μήτηρ*.

μῐγείς, *εῖσα*, *έν*, P. 1. aor. pass. of *μίγνῡμι*.

μίγνῡμι and **μιγνῠ́ω**, f. *μίξω*, p. *μέμῐχα*, 1. aor. *ἔμιξα*, v. a.:

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1. *To mix, mingle.*—2. Pass.: **μιγνῠμαι**, p. *μέμιγμαι*, pluperf. *ἐμεμίγμην*, 1. aor. *ἐμίχθην*, 1. fut. *μιχθήσομαι*, 2. aor. *ἐμῐγην*, *To be united* in marriage, *etc.*

μι-μνή-σκομαι, f. *μνήσομαι*, p. *μέμνημαι*, 1. aor. *ἐμνησᾰμην* and *ἐμνήσθην*, v. mid.: 1. Abs.: *To call to mind, remember.*—2. With Gen.: *To remember*, etc., a person, *etc.*; vv. 29, 343 [akin to Sans. root MNÂ, "to remember"].

μίν, Ion. for *αὐτόν, αὐτήν, αὐτό*;—at v. 71 for *αὐτόν*.—When two relatival clauses follow each other, and the verb of each requires a different case, the Greeks avoid the repetition of the relative either by omitting it in the second clause, or by using a demonstrative (mostly *αὐτόν*) or a personal pron. in its place; so that the second relative clause assumes the character of a principal and demonstrative clause connected with the former by *καί* or *δέ*. Thus at vv. 70, 71 *ὅου κράτος ἔσκε μέγιστον* is the first relatival clause, and the second, strictly speaking, should be *ὃν Θόωσα τέκε*; but *ἔσκε* requires a nom., and *τέκε* an Acc.; hence *μίν* (= *αὐτόν*) is substituted for *ὅν*, and the clause assumes the character of a principal and demonstrative, and is connected with the preceding clause by *δέ*.

μίσγω (act.), **μίσγομαι** (pass.), Epic forms used by Homer for the present tenses *μίγνῡμι, μίγνῠμαι*: 1. Act.: *To mix, mingle* wine and water; v. 110.—2. Pass.: With Dat.: ("To be mixed with"; hence) *To be bound* by ties of hospitality *to*; v. 209.

μνάασθαι, for *μνᾶσθαι*, contr. inf. of *μνάομαι*; see *μνάομαι*.

μνά-ομαι -ῶμαι (only used in pres. and imperf. tenses), v. mid. [root **μνα**, akin to, if not identical with, the root of *μι-μνή-σκομαι*, "to remember"—the connexion between "bearing in mind" and "desiring to obtain that which is borne in mind" being not difficult to trace] *To woo, court, make suit to*; vv. 39, 248.

μνήσᾰτο, Ion. for *ἐμνήσᾰτο*, 3. pers. sing. 1. aor. ind. mid. of *μιμνήσκομαι*.

μνη-στήρ, *στῆρος*, m. [for *μνα-στήρ*; fr. *μνά-ομαι*, "to woo"] *A wooer, suitor.*

μνηστήρεσσι(ν), Poet. for *μνηστῆρσι(ν)*.

μνηστῆρσι(ν), dat. plur. of *μνηστήρ*.

μνη-στός, *τή, τόν*, adj. [for *μνα-στός*; fr. *μνά-ομαι*, "to woo"] ("Wooed (and won)"; hence) *Wedded*; v. 36.

μνῶνται, contr. 3. pers. plur. pres. ind. of *μνάομαι*.

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μοί, dat. sing. of ἐγώ.

μολπ-ή, ῆς, f. [for μελπ-ή; fr. μέλπ-ω, "to sing"] *A singing, song.*

μόρ-ος, ου, m. [μείρομαι, "to allot," through a root μορ] ("That which is allotted"; hence, "fate, destiny" of man; hence) *Doom, death, destiny*;—for μόρον at v. 166 see ἀπόλλῡμι, no. 2, a:—ὑπὲρ μόρον, *beyond fate* or *destiny*, said of those who by their own fault add to the misery assigned them by fate, vv. 34, 35. The two words are sometimes written as one, viz. ὑπέρμορον; see ὑπέρμορος.

Μοῦσα, ης, f. *A Muse.* The Muses were goddesses who presided over music, poetry, dancing, the drama, and all the fine arts. Their names were Clio, Euterpē, Thalīa, Melpomĕnē, Terpsichŏrē, Erătō, Polymnia or Polyhymnia, Uranĭa, Callĭŏpē (the muse of Epic poetry). Homer calls them at Iliad 2, 491 the daughters of Zeus; and at v. 604 of Iliad 1 they are represented as singing at the banquet of the celestial deities.

μῡθ-έομαι -οῦμαι, f. μῡθήσομαι, 1. aor. Ep. μῡθησάμην, v. mid. [μῦθ-os, "a word"] ("To utter a μῦθος"; hence, "to say, speak"; hence) With Acc.: *To speak, tell, declare*;—at v. 124 the Acc. after μυθήσεαι is the demonstrative pron. ἐκεῖνο, which is omitted before the following relative ὅττεο.

μῡθήσεαι, Ion. for μῡθήσῃ, 2. pers. sing. fut. ind. of μῡθέομαι.

μῦθος, ου, m.: 1. *Word, speech.*—2. *Talk, conversation*; mostly plur.—3. *A speech, speaking*, in the ἀγορά, i. e. public assembly; v. 358.—4. *Counsel, advice*, etc.

ναίει, v. 51; see ἐνναίω.

ναι-ετάω -ετῶ (only in pres. forms), v. n. [ναί-ω, "to dwell"] (Of persons: "To dwell."—Of places: "To lie, be situated"; hence) *To exist.*

ναιεταώσης, for ναιεταούσης, uncontr. f. gen. sing. of part. of ναιετάω.

ναῦς, νεώς, f. *A ship* [akin to Sans. *naus*; cf. Lat. *nāvis*].

ναύ-της, του, m. [for νάϜ-της; fr. ναῦς, νᾶϜ-ος, "a ship"] ("Ship-doer"; hence) *A sailor*, as one who does what is necessary for working a ship.

νεμεσ-άω -ῶ, f. νεμεσήσω, 1. aor. ἐνεμέσησα, v. n. and a.; also, in Homer, Mid. in neut. force: **νεμεσ-άομαι -ῶμαι**, f. νεμεσήσομαι, 1. aor. ἐνεμεσησάμην and (in pass. form) ἐνεμεσήθην [νέμεσ-ις, "wrath,

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indignation"] 1. With P. in concord with Subject: *To feel wrath*, or *indignation, at* being, *etc.; to be angry at* being, *etc.;* v. 228.—2. With Objective clause: *To feel angry*, or *indignant, that;* v. 119.—3. With Acc. of thing and Dat. of person: *To feel angry*, or *indignant, with* a person *at*, or *about*, something;—at vv. 158, 389 *μοί* is the Dat. of person; the Acc. of thing is the demonstrative *ἐκεῖνο* which is omitted before the follg. relative *ὅττι*.

νεμεσήσεαι, Ion. for *νεμεσήσῃ*, 3. pers. sing. fut. ind. mid. of *νεμεσάω*.

νεμεσῖζετο, Ion. for *ἐνεμεσῖζετο*, 3. pers. sing. imperf. ind. of *νεμεσῖζομαι*.

νεμεσῖζομαι (only used in pres. and imperf.), v. mid. (= *νεμεσάομαι* (mid. of *νεμεσάω*), in force of "to take shame to one's self, to feel shame"; hence) Of the gods as Object: *To dread, fear, stand in awe of, reverence;* v. 263.

νέμ-εσις, *έσεως*, f. [*νέμ-ω*, "to distribute"] ("A distributing" of what is due; hence, in reference to what is wrong) 1. *Anger, resentment, displeasure.*—2. *A cause for anger, resentment*, or *displeasure;* v. 350.

νεμεσσήθη, Ion. and Ep. for *ἐνεμεσήθη*, 3. pers. sing. 1. aor. ind. mid. (pass. form) of *νεμεσάω*.

νεμεσσήσαιτο, Ep. for *νεμεσήσαιτο*, 3. pers. sing. 1. aor. opt. mid. of *νεμεσάω*.

νέομαι, v. mid.: 1. *To go.*—2. *To go away* or *back; to return; to depart.*

νέον, adv. [adverbial neut. sing. of *νέος*, "new"] In time: *Newly, lately, just now, just.*

νέ-ος (*i. e. νέϜ-ος*), *α, ον*, adj.: 1. *New.*—2. *Young.* ☞ Comp.: *νεώτερος;* Sup.: *νεώτᾰτος* [akin to Sans. *nav-a*, "new"; cf. Lat. *nŏv-us*].

Νέστωρ, *ορος*, m. *Nestor;* a son of Neleus, and king of Pylos in Triphylia. He was considered the wisest of the Greek princes at the siege of Troy.

νεφεληγερέτα, Ep. for *νεφεληγερέτης*.

νεφελη-γερ-έτης, *έτου*, m. [contr. for *νεφελη-αγερ-έτης;* fr. *νεφέλη*, (uncontr. gen.) *νεφέλη-ος*, "a cloud"; **ἀγερ**, a root of *ἀγείρω*, "to collect"] *Cloud-collector, cloud-gatherer:*—an epithet of Zeus.

νεῶν, gen. plur. of *ναῦς*.

νεώτᾰτος, *η, ον;* see *νέος*.

νῆα (by elision **νῆ'**), **νῆας,** Ep. for *ναῦν, ναῦς*, acc. sing. and plur. of *ναῦς*.

νῆες, nom. plur. of *ναῦς*.

νήεσσι, Ep. for *ναυσί*, dat. plur. of *ναῦς*.

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νηΐ, dat. sing. of *ναῦς*.

Νήϊον, *ου*, n. [prob. *νήϊος*, "of, *or* belonging to, a ship"] (With *ὄρος*, "mountain," understood: "Ship-mountain") *Nēïon;* a mountain of the island of Ithaca. At its foot the town of Ithaca was situate.

νη-μερτ-ής, *ές*, adj. [for *νη-αμαρτ-ής*; fr. *νή*, inseparable "negative" prefix; *ἁμαρτ-άνω*, "to err"] *Unerring, infallible, sure of accomplishment.*

νηός, Ep. for *νεώς*, gen. sing of *ναῦς*.

νηπι-ἄα, *ἄας*, f. [Ep. for *νηπῐ-α*; fr. *νήπῐ-ος*, "a young child"] ("The state, *or* condition, of the *νήπιος*"; hence) 1. Sing.: *Childhood.* — 2. Plur.: *Childish tricks* or *follies.*

νήπῐοι, *ων*; see 1. *νήπῐος*.

1. **νή-πῐ-ος**, *α*, *ον* (also **-ος**, *ον*), adj. [for *νη-έπ-ιος*; fr. *νή*, inseparable "negative" prefix; *ἔπ-ος*, "a word"] ("Pertaining to not a word"; hence) 1. *Not speaking.*—As Subst.: **νήπῐος**, *ου*, m. sing. *An infant, young child.*—2. With reference to the mind, *etc.: Foolish.*—As Subst.: **νήπῐοι**, *ων*, m. plur. *Foolish ones, fools;*—at v. 8 *νήπῐοι* has the *οι* short before the vowel at the beginning of the follg. word.

2. **νήπῐος**, *ου*; see 1. *νήπῐος*.

νήποινον, adv. [adverbial neut. of *νήποινος*, "unavenged"] *Without suffering vengeance;* v. 160.

νή-ποιν-ος, *ον*, adj. [*νή*, inseparable "negative" prefix; *ποιν-ή*, "retribution, vengeance"] ("Without *ποινή*"; hence) *Unavenged;* v. 380.

νήσοισι(ν), Ion. for *νήσοις*, dat. plur. of *νῆσος*.

νῆ-σος, *σου*, f. *An island* [akin to Sans. root SNÂ, "to bathe"; as "that which is bathed *or* washed" by the sea, *etc.*]

νηῦς, Ep. for *ναῦς*.

νηυσί(ν), Ep. and Poet. for *ναυσί*, dat. plur. of *ναῦς*.

νῖζον, Ep. for *ἔνῖζον*, 3. pers. plur. imperf. ind. of *νίζω*.

νΐζω, f. *νίψω*, 1. aor. *ἔνιψα*, v. a.: 1. Act.: **a.** *To wash* the hands, *etc.* — **b.** *To wash, cleanse* in general;—at v. 12 of cleansing tables.—2. Mid.: **νΐζομαι**, f. *νίψομαι*, 1. aor. *ἐνιψἄμην*, *To wash the hands;* v. 138.

νίψασθαι, 1. aor. inf. mid. of *νΐζω*.

νο-έω -ῶ, f. *νοήσω*, p. *νενόηκα*, 1. aor. *ἐνόησα*, v. a. [*νό-ος*, "mind, perception"] ("To have perception of"; hence) *To perceive with the eyes; to see.*

νόος, *νόου*, m. *The mind;*—at v. 66 *νόον* is Acc. of "Respect."

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νοστ-έω, f. νοστήσω, 1. aor. ἐνόστησα, v. n. [νόστ-ος, "a return home"] *To return home ;*—at v. 83 the sentence νοστῆσαι . . . δόμονδε is in apposition to τοῦτο in preceding line.

νόστ-ῐμος, ῐμη, ῐμον, adj. [id.] *Of,* or *pertaining to, a return home :*—νόστῐμον ἦμαρ, *the day of returning home.*

νόστος, *ου,* m. *A return home* or *homeward :*—νόστος . . . πατρὸς ἐμοῖο, *my father's return home,* v. 413 ; cf., also, v. 326.

νόσφι, adv.: **1. a.** *Apart, aloof, far, away.*—**b.** With Gen.: *Apart from, far away from ;* v. 185.—**2.** With Gen.: *Except, with the exception of ;* v. 20.

νύ (enclitic) ; see νῦν, no. 2.

νύμφη, ης, f. *A nymph ;*—at v. 86, by Νύμφη Calypso is meant.

νῦν, adv.: **1.** *Now, at this time.*—**2.** Also in the forms **νύν, νύ** : **a.** *Then, thereupon.* —**b.** *Then, therefore.* — **c.** *Surely, assuredly, forsooth ;* v. 347, *etc.* :—ἐπεί νυ, *since surely,* v. 244 [akin to Sans. *nu* or *nû,* "now"].

νώνυμνος, *ον,* adj. [Ep. for νώνῠμος] *Nameless, unknown, inglorious.*

ξανθός, ή, όν, adj.: **1.** Of the hair: *Auburn, chestnut, golden.*—**2.** Of persons: *With auburn, chestnut,* or *golden hair ; golden-haired.*

ξείνοιο, Ion. for ξείνου, gen. sing. of ξεῖνος.

ξείνοισι(ν), Ion. for ξείνοις, dat. plur. of ξεῖνος.

ξεῖνος (Ion. for ξένος), *ου,* m.: **1.** *A guest-friend ;* i. e. a person (especially a citizen of a foreign state) with whom one has a treaty of hospitality for one's self and heirs, confirmed by mutual presents and an appeal to **Ζεὺς Ξένῐος.**—**2.** *A stranger.*

ξε-στός, στή, στόν, adj. [ξέ-ω, "to smoothe, *or* polish," by scraping, *etc.*] *Smoothed,* or *polished,* by scraping, *etc.*

ξύν ; see σύν.

ξῠνίει, 2. pers. sing. pres. imperat. of ξυνίημι, as if fr. a contr. form ξυνιέω.

ξῠν-ῑ́ημι (another form of **σῠν-ῑ́ημι**), f. ξυν-ήσω, p. ξῠν-εῖκα, 1. aor. ξῠν-ῆκα, Ep. ξῠν-έηκα, v. a. [ξύν (= σύν), "together"; ἵημι, "to send"] ("To send together"; hence) *To perceive, hear, understand;* v. 271.

1. ὁ, ἡ, τό, definite article : *The :*—the definite article, as such, is generally held not to exist in Homer, as passages which seem to favour its existence are said to be found on examination referable to the

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demonstrative ὁ, ἡ, τό; see 2. ὁ [akin to Sans. *sa*, "one"; and *ta*, "he, she, it"].

2. **ὁ, ἡ, τό**: 1. Demonstrative pron.: *That, this.* — As Subst.: *That person, that thing*, etc.; *he, she, it*, etc.— **a.** The demonstrative ὁ, ἡ, τό is often used in Homer to direct attention to some subst. which is to follow, and which stands in apposition to it:—ἡ δ' ἕσπετο Παλλὰς Ἀθήνη, *and she—Pallas Athēnē—followed*, v. 125.—**b.** ἐκ τοῦ (*sc.* χρόνου), *From that time, ever since*, v. 212.—**c.** οἱ μέν . . . οἱ δέ, *those on the one hand . . . those on the other; the one . . . the other*, v. 24.—2. Relative pron. (Ep., Ion., and Dor. for ὅς, ἥ, ὅ): *Who, which, that.* — The demonstrative pron. is sometimes omitted before the relative; *e. g.* at v. 338 τάτε = ἐκεῖνά τε, τά.

3. **ὅ**, neut. nom. and acc. of ὅς, ἥ, ὅ; also as adv.

ὀβρῖμο-πάτρ-η, ης, f. [ὄβρῖμος, (uncontr. gen.) ὀβρῖμο-ος, "mighty"; πατήρ, πατρ-ός, "a father"] ("She that has a mighty father"; hence) *Daughter of a mighty father*, i. e. Athēnē; v. 101.

ὅ-γε (by elision ὅγ'), ἥ-γε, τό-γε, demonstr. pron. [2. ὁ, ἡ, τό, "he, she, it"; enclitic particle γέ, "indeed"] Properly to designate a person as distinct from others, rather than to point him out: *He, she, it indeed* or *at least*;—at v. 403 with a Subst. in apposition: ὅγ' ἀνήρ, *he indeed, the man.*

ὀδάξ, adv. [lengthened form of δάξ = δάκ-ς; fr. **δακ**, a root of δάκ-νω, "to bite"] *By biting, with the teeth*:—ὀδὰξ ἐν χείλεσι φύντες, (*clinging to their lips by biting* or *with the teeth*; i. e.) *biting their lips* with rage, v. 381; see ἐμφύω.

ὅ-δε, ἥ-δε, τό-δε (by elision ὅδ', ἥδ', τόδ'), pron. demonstr. [old demonstr. pron. ὁ, "this"; enclitic δέ] *This* person, *or* thing, here.—Adverbial neut. acc. τόδε (by elision τόδ'): *To this spot, hither*; v. 409.—As Subst., of all genders and numbers: *He, she, it; this thing; these, these things.*—In Homer ὅδε (as also ὅγε, οὗτος, ἐκεῖνος) is often used in animated addresses, and even applied emphatically by the speaker to himself, or to himself together with others:—ἡμεῖς οἵδε περιφραζώμεθα πάντες, (*let us all, these, debate*; i. e.) *let us all who are here debate*, v. 76.

ὁδοῖο, Ion. for ὁδοῦ, gen. sing. of ὁδός.

ὁδ-ός, οῦ, f. ("That which approaches, *or* forms an approach," to a place; hence) 1. *A way, road, path.*—2. *A*

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travelling, or *journeying*, whether by land or sea; *a journey* by land; *a voyage* by sea;—at v. 444 there is reference to the voyage, *etc.*, which Athēnē had counselled Telemăchus to undertake for the purpose of obtaining tidings of his father; cf. vv. 281 *sqq.* [akin to Sans. root SAD, "to approach"].

ὀδούς, *όντος*, m. ("The eating thing"; hence) *A tooth* [probably = *ἐδού-s* for *ἐδόντ-s*; fr. *ἔδων*, *ἔδοντ-os*, part. pres. of *ἔδ-ω*, "to eat"; cf. Sans. *dantas*, "a tooth," fr. root AD, "to eat"].

ὀδύνη, *ης*, f. Of the mind: *Pain, grief, distress*:—often, as at v. 242, in plur., and in connexion with *γόοι* (plur.).

ὀδῦρομαι, f. *ὀδυροῦμαι*, 1. aor. *ὠδυράμην*, v. mid. Alone: *To bewail, mourn, lament.*

'Οδυσεύς, **ῆος**, **ῆι**, **ῆα**, Epic forms of *'Οδυσσεύς, etc.*; see *'Οδυσσεύς*.

'Οδυσσ-εία, *είας*, f. [*'Οδυσσεύς*, "Odusseus"] ("The thing—here, poem—pertaining to Odusseus"; *i. e.*) *The Odyssey*; wherein Homer relates the events connected with the return of Odusseus from Troy to his native land of Ithaca.

'Οδυσσεύς, *ῆος*, m. *Odusseus* (Lat. *Ulysses*); king of Ithaca, the wisest and most politic of the Greek princes at the siege of Troy.

ὀδύσσομαι, Ep. v. mid. found only in 1. aor. *ὠδυσάμην*, and once in 3. pers. perf. *ὀδώδυσται*: With Dat. of person: *To be angry*, or *wroth, with; to be grieved at.*

ὅθι, rel. adv. [Poet. for *οὗ* (*sc. τόπου*), adverbial gen. of place; fr. *ὅς*, "who, which"] *Where.*

1. **οἱ**, masc. nom. plur. of *ὁ, ἡ, τό*.

2. **οἷ**: 1. Dat. sing. of reflexive pron. *οὗ*—2. When enclitic *οἱ* = *αὐτῷ, αὐτῇ*; see vv. 17, 62, *etc.*

3. **οἵ**, masc. nom. plur. of *ὅς, ἥ, ὅ*.

οἷα, adv. [adverbial neut. acc. plur. of 2. *οἷος*, "such as"] *In such manner as, just as, like as, as.*

οἴγω, later *οἴγνυμι*, f. *οἴξω*, 1. aor. *ᾧξα*, Ep. *ὤϊξα*, v. a. *To open.*

οἶδα (before a vowel **οἶδ'**); see *εἴδω*.

οἶδας, 2. pers. sing. of *οἶδα*.

1. **οἵδε**, masc. nom. plur. of *ὅδε, ἥδε, τόδε*.

2. **οἶδε**, before a vowel **οἶδεν**, 3. pers. sing. of *οἶδα*.

οἵη, fem. nom. sing. of 1. *οἷος*.

οἴκ-οι, adv. [*οἶκ-os*, "a house"] 1. *At home.*—2. *In one's own country*, etc.

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οικοιο, Ion. for *οἴκου*, gen. sing. of *οἶκος*.

οἰκόν-δε, adv. [*οἶκον*, acc. of *οἶκος*, "a house"; *δέ* (=*πρός*), "to"] 1. *To one's*, etc., *house* or *abode; to one's*, etc., *dwelling*.—2. *To one's*, etc., *own country*, etc.

οἶκ-ος, *ου*, m. ("That which is inhabited"; hence) 1. *A house, abode, dwelling*.—2. *House* in meaning of *property, goods, substance;* vv. 248, 251.—3. *A house, family*, etc. [akin to Sans. *veç-a*, "a house"; fr. root VIÇ, "to sit down"; cf. Lat. vic-us].

οἰνοπέδοιο, fem. gen. sing. of *οἰνόπεδος* ; v. 193.

οἰνό-πεδ-ος, *ον*, adj. [*οἶνος*, (uncontr. gen.) *οἴνο-ος*, "wine"; *πέδ-ον*, "the ground *or* soil"] ("Having wine-soil"; *i. e.*) *Having a soil adapted to the growth of the vine ; producing abundance of wine ;* v. 193.

οἶνος, *ου*, m. *Wine*.

οἰνοχοεύων, *ουσα*, *ον*, P. pres. of *οἰνοχοεύω*, Ep. form of *οἰνοχοέω*.

οἰνοχο-έω -ῶ, f. *ήσω*, v. n. [*οἰνοχό-ος*, "one who pours out wine, a cup-bearer"] *To pour out wine; to be*, or *act as, a cup-bearer*.

οἶν-οψ, *οπος*, m. adj. [*οἶν-ος*, "wine"; root **ὀπ** (found in *ὄψομαι* = *ὄπ-σομαι*), "to see"; in pass. force, "to appear"] ("Wine-appearing"; *i. e.* having the appearance of (dark) wine"; hence) *Dark-coloured, dark ;* — an epithet of the sea.

οἶο, Ion. for *οὗ*, masc. gen. sing. of 2. *ὅς*.

ο-ί-ομαι (**οἶμαι**), imperf. *ᾠόμην*, f. *οἰήσομαι* (later *οἰηθήσομαι*), 1. aor. *ᾠήθην*, Ep. *ὠΐσθην*, *ὠϊσάμην*, and *ὀϊσάμην*, *To think, imagine, suppose*, etc.; — at v. 173 folld. by Objective clause;—at v. 323 *αὐτόν* is to be supplied as the Subject of *εἶναι ;* see *θεός*, no. 1 [akin to Sans. root I, "to go," which with prefix *ava* (here represented by *ὀ*), viz. AVA-I, has the force of "to consider, believe"].

οἶον, adv. [adverbial neut. of *οἷος*, "such as"] 1. In exclamations: *How!* vv. 32, 410.—2. In comparisons: *In such manner as, as, like as, just as*.

1. **οἶος**, *η*, *ον*, adj. *Alone ;* vv. 13, 244 [akin to Sans. *eva*, "alone"].

2. **οἷος**, *οἵα* (Ion. *οἵη*), *οἷον*, adj.: 1. In independent sentences used in exclamations to express astonishment, *etc.* : *Why, what* a thing, *etc.*—2. In comparisons: *What sort of, what manner of*, etc.; v. 298.—3. As a correlative to *τοῖος, τοιοῦτος, τοιόσδε*, expressed or understood: *As, such as ;* cf. vv. 257, 371.

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3. **οἰός**, gen. sing. of *ὄϊς*; v. 443

1. **ὄϊς**, *ὄϊος* (contr. *οἰός*; so alone in Homer), m. and f. *A sheep.*

2. **οἷς**, masc. dat. plur. of 2. *ὅς*; v. 237.

ὀΐσατο (quadrisyll.), 3. pers. sing. of *ὀϊσάμην*, 1. aor. ind. of *οἴομαι*; see *οἴομαι*; v. 323.

οἷσι(ν), masc. dat. plur. of 2. *ὅς*; vv. 19, 117, *etc.*

οἶτος, *ου*, m. *Fate* in a bad sense; *doom, ruin, death.*

οἴχομαι, imperf. *ᾠχόμην* (the only tenses used by Homer), f. *οἰχήσομαι*, p. *οἴχωκα*, p. pass. *ᾦχημαι*, v. mid.: 1. Pres. as perf.: *To be gone, to have gone*:—for mode of rendering *ἀναΐξας οἴχεται* see *ἔχων* at end.—2. Imperf. as pluperf.: (*I*, etc.) *had gone.*

οἰχομένοιο, Ion. for *οἰχομένου*, masc. gen. sing. of *οἰχόμενος*, P. pres. of *οἴχομαι.*

1. **ὀΐω**, Ep. for *οἴω* = *ὀΐομαι*, or *οἴομαι*; found only in 1. pers. sing. The *ι* is long in Homer when the word occurs at the end of a line.

2. **οἴῳ**, masc. dat. sing. of *οἶος.*

οἰωνός, *οῦ*, m. ("A vulture, eagle, bird of prey"; hence) *An omen* drawn from birds of prey; *an omen* in general [akin to Sans. *vi*, "a bird"].

ὄλ-εθρος, *έθρου*, m. [*ὄλλυμι*, "to destroy," through root ὀλ] ("That which destroys"; hence) *Destruction, ruin, death.*

ὀλέσθαι, 2. aor. inf. mid. of *ὄλλυμι.*

ὄλλυμι, f. *ὀλέσω*, 1. aor. *ὤλεσα*, v. a.: 1. Act.: a. *To destroy.* — b. *To lose.* — 2. Mid.: **ὄλλυμαι**, f. *ὀλοῦμαι*, p. *ὄλωλα*, 2. aor. *ὠλόμην*, ("To destroy one's self"; hence) a. *To perish, come to an end.*—b. Of property as Subject: *To be destroyed* or *wasted.*

ὄλοισθε, 2. pers. plur. 2. aor. opt. mid. of *ὄλλυμι.*

ὄλοντο, Ion. for *ὤλοντο*, 3. pers. plur. 2. aor. ind. mid. of *ὄλλυμι.*

ὀλοό-φρων, *φρονος*, adj. [for *ὀλοό-φρεν*; fr. *ὀλοός*, (uncontr. gen.) *ὀλοό-ος*, "destructive, mischievous"; *φρήν*, *φρενός*, mind"] ("Having a destructive *or* mischievous mind"; hence) *Crafty, sagacious* with the accessory notion of mischief; cf. v. 52.

Ὀλύμπιος, *ου*; see *Ὄλυμπος.*

Ὄ-λυμπ-ος (Ion. **Οὔλυμπος**), *ου*, m. ("The abrupt, *or* steep," mountain) *Olympus*; a lofty mountain on the borders of Macedonia and Thessaly, the fabled abode of the celestial deities.—Hence, **Ὀλύμπιος**, *ον*, adj. *Of*, or *belonging to*, *Olympus*; *Olympian.* — As Subst.: **Ὀλύμπιος**, *ου*, m.

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The Olympian god, i. e. Zeus [akin to Sans. root LUP, "to break"; μ is inserted to strengthen the word; ὀ is a prefix].

ὁμᾰδ-έω -ῶ, f. ὁμᾰδήσω, 1. aor. ὡμάδησα, v. n. [ὅμᾰδ-ος, "a clamour, din"] *To raise*, or *make, a clamour* or *din*:—in Odyssey always used of Pēnĕlŏpë's suitors.

ὁμᾰδησαν, Ion. and Ep. for ὡμάδησαν, 3. pers. plur. 1. aor. ind. of ὁμᾰδέω.

ὄμβρος, *ου*, m. *A thunder-storm, a storm.*

Ὅμηρος, *ου*, m. *Homer*; see Introduction.

ὁμῑλ-έω -ῶ, f. ὁμῑλήσω, p. ὡμῑληκα, 1. aor. ὡμῑλησα, v. n. [ὅμῑλ-ος, "a throng of people"] ("To be in an ὅμῑλος"; hence) With Dat.: 1. *To be in company with, to come into company with, to hold intercourse with.*—2. In hostile sense: *To meet* a person, *etc.*, *in battle*; v. 265.

ὁμιλήσειε(ν), Æolic for ὁμιλήσαι, 3. pers. sing. 1. aor. opt. of ὁμιλέω.

ὅμ-ῑλ-ος, *ου*, m. [ὁμ-ός, "one and the same"; ἴλ-η, "a crowd"] ("That which is one and the same ἴλη"; hence) *An assembled crowd, a throng* of people.

ὄμ-μα, μᾰτος, n. [for ὄπ-μα; fr. root ὀπ (found in ὄψομαι = ὄπ-σομαι), "to see"] ("The seeing thing"; hence) *The eye.*

ὀμφᾰλός, *οῦ*, m. ("The navel"; hence) *The centre* or *middle point*; v. 50.

1. **ὅν**, masc. acc. sing. of 1. ὅς, relative pron.; vv. 69, 218, *etc.*

2. **ὅν**, masc. acc. sing. of 2. ὅς (= ἑός), possessive pron.

ὅνδε = ὅν, masc. acc. sing. of 2. ὅς (= ἑός), possessive pron.; and δέ (= πρός) accusatival suffix; v. 83; see 2. δέ.

ὀνείᾰθ', by elision for ὀνείᾰτα (acc. plur. of ὄνειαρ) before an aspirated vowel; v. 149.

ὄν-ειαρ, είᾰτος, n. [fr. ὀν-ίνημι, "to profit, benefit," through root ὀν] ("That which profits *or* benefits"; hence) 1. Sing.: *Refreshment.*—2. Plur.: *Food, victuals, a repast*; as being that wherein refreshment consists; v. 149.

ὀξέϊ, masc. dat. sing. of ὀξύς.

ὀξ-ύς, εῖα, ύ, adj. *Sharp, keen* [akin to Sans. root ço, "to sharpen"].

ὅου, Ep. for οὗ, masc. gen. sing. of 1. ὅς, relative pron.

ὅπη (Ep. **ὅππη**), adv.: 1. *Where*:—ὅπη ἄν, *wheresoever*, cf. 2. ἄν, no. 2.—2. *In what way* or *manner; how, as* [either an adverbial dat. of obsol. pron. ὁπός = obsol. πός,

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akin to Sans. *ka*, "who?"; or lengthened fr. πῆ].

ὀπίσσω (Poet. and Ep. for ὀπίσω), adv.: **1.** *Behind, backwards.*—**2.** In time: *Hereafter, in time to come.*

ὀπόθεν (Ep. ὀππόθεν), rel. adv. [either fr. obsol. ὀπός, (uncontr. gen.) ὀπό-ος (see ὅπη); θεν (= ἐκ), "from"; or a lengthened form of πόθεν, "whence"] ("From which"; hence) *From what place* or *quarter; whence.*

ὁποῖος (Ep. **ὁπποῖος**), *α, ον*, adj. [either fr. obsol. ὀπός (see ὅπη); or lengthened fr. **ποῖος**] *Of what sort* or *kind.*

ὅππη; see ὅπη.

ὀππόθεν; see ὀπόθεν.

ὁπποῖος, *α, ον*; see ὁποῖος.

ὀππότε (before a soft vowel **ὀππότ'**; Ep. for ὀπότε), adv. *When*:—ὀππότ' ἄν, *whenever, whensoever*; see ἄν, no. 2.

ὅππως; see ὅπως.

ὅπως (Ep. **ὅππως**), adv. and conj. [either fr. obsol. ὀπός (see ὅπη); or lengthened fr. πῶς] 1. Adv.: *In what way, in what manner, how*:—**a.** With Subj. alone, to denote "how," or in what way, a thing may happen:—ὅπως ἔλθῃσι, *how he may come*, v. 77; so, ὅπως ἐθέλῃσιν, *as he may will*, v. 349.—**b.** With κέ or κέν (= ἄν) and Subj. to denote "in whatsoever way" = "exactly how" a thing *may happen*, the verb being here emphasized:—ὅππως κε μνηστῆρας ἀπώσεαι, *exactly how thou mayest drive away*, v. 270; cf., also, v. 342.—**2.** Conj.: **a.** *That, in order that.* —**b.** With fut. Ind. after a primary tense: *In such wise that* one *shall*, or *may*, do, *etc.*; v. 57 [either from obsol. pron. ὀπός = πός, akin to Sans. *kas*, "who?", or lengthened fr. πῶς].

ὁράω -ῶ, f. ὄψομαι, p. ἑόρᾱκα, (later) ἑώρᾱκα, v. n. and a.: **1.** Neut.: *To look, direct one's eyes*, etc.—**2.** Act.: *To see, perceive, observe.*

Ὀρέσταο, Æolic for Ὀρέστου, gen. of Ὀρέστης;—at v. 40 the final ο of Ὀρέσταο is lengthened in arsis.

Ὀρέ-στης, *στου*, m. [ὄρος, ὄρε-ος, "a mountain"] ("Mountaineer") *Orestes*; the only son of Agamemnon and Clytemnestra. On the return of Agamemnon from Troy, he was slain by his wife Clytemnestra and her paramour Ægisthus. Eight years subsequently Orestes avenged his father's death and killed Ægisthus, and, according to some accounts, his mother also.

ὄρνῑς, ὄρνῑθος, m. and f. *A bird.*

ὄρ-νῡμι, f. ὄρσω, 1. aor. ὦρσα, v. a. ("To cause to go"; hence) **1.** Act.: *To stir up*,

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rouse.—**2.** Mid.: **ὄρ-νῦμαι,** f. ὀροῦμαι, 2. aor. ὠρόμην: Of the mind as Subject: ("To stir itself up"; hence) *To be disposed* or *inclined;* v. 347.

ὀρόω, Ep. for ὁράω.

ὀρόων, Ep. for ὁράων, uncontr. P. pres. of ὁράω.

ὀρῦμαγδός, οῦ, m. *A loud noise, din,* as made by a tumultuous throng.

ὀρχη-στύς, στύος, f. [for ὀρχε-στύς; fr. ὀρχέ-ομαι, "to dance"] *Dancing, the dance.*

1. **ὅς, ἥ, ὅ,** pron. rel. and demonstr.: 1. Relative: *Who, which.*—Particular constructions: **a.** The neut. rel. sometimes seems to refer to a masc. or fem. subst., but in reality it refers to the idea contained in the demonstrative sentence; cf. v. 387, where ὅ seemingly refers to Ἰθάκη, but, in reality, to Telemachus being "king in Ithaca," *i. e.* to his having the kingdom of Ithaca.—**b.** Acc. neut. sing. as adv.: **ὅ,** *Because;*—frequent in Homer. —**2.** Demonstrative; especially in connexion with γάρ or καί: *He,* etc.:—ὃς γάρ, *for he,* v. 286;—at v. 219 without γάρ.

2. **ὅς, ἥ, ὅν,** pron. poss. = ἑός; see ἑός.

ὅσος (Ep. and Ion. **ὅσσος**), η, ον, adj.: 1. Of size: *As great as; how great.*—2. Of number, *etc.*: **a.** *As many as, as much as.*—**b.** *How many, how much.*

1. **ὅσσα,** neut. acc. plur. of ὅσσος; vv. 278, 292.

2. **ὄσσα,** ης, f. *A rumour; a word voiced abroad;* v. 282.

ὄσσ-ομαι, found only in pres. and un-augmented imperf., v. mid. [ὄσσ-ε, "the (two) eyes"] *To see;*—strictly with the eyes; but at v. 114 mentally.

ὅσσος, η, ον; see ὅσος.

ὅσ-τε, ἥ-τε, ὅ-τε, pron. rel. [ὅς, "who, which"; τε, suffix without force] *Who, which, that;* vv. 52, 314, *etc.*

ὀστέον, ου, n. *A bone* [akin to Sans. *asthi,* "a bone"].

ὅσ-τις, ἥ-τις, ὅ-τι, pron. [ὅς, "who"; τίς, "any"] 1. Indefinite: ("Any one who, anything which," *i. e.*) *Whoever, whatever* person *or* thing.—**2.** Relative: Referring to a definite person, but with a certain general notion, attaching to it: *Who, which;* v. 415;—at v. 316 the relative (ὅττι) attracts the subst. of the demonstrative clause into its own: δῶρον δ' ὅττι . . . δοῦναι . . . αὖτις ἀνερχομένῳ δόμεναι = ὅττι δὲ δοῦναι . . . αὖτις ἀνερχομένῳ δῶρον δόμεναι.—**3.** Interrog.: *What.*—As Subst.; **ὅτι,** *What thing, what.*

1. **ὅτε** (before a soft vowel **ὅτ'**), adv. *When.*

2. **ὅ-τε,** ἥ-τε, ὅ-τε, pron.

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rel. [for ὅσ-τε; fr. ὅς, "who," *etc.*; suffix τε] *Who; which.*

1. ὅ,τι, adv. [adverbial neut. of ὅστις; see ὅστις, no. 3] *For what reason, why, wherefore.* — N.B. This word is written ὅ,τι and ὅ τι, to distinguish it from ὅτι, "that"; see following word.

2. ὅτι (also, in Homer, **ὅ**), adv. and conj.: 1. Adv.: *That.* — 2. Conj.: *Because that, for that, because, since, inasmuch as.*

3. ὅτι, neut. nom. and acc. sing. of ὅστις.

ὅτις, Ep. and Poet. for ὅστις; v. 47.

ὀτρηρός, ά, όν, adj. *Quick, busy, active, nimble.*

ὀτρῡνω, f. (in Homer) ὀτρῡνέω, 1. aor. ὤτρῡνα, v. a. With Acc. of person and Inf. expressed or understood: *To spur on, urge,* etc.:—supply ἰέναι (inf. of 1. εἶμι) after ὀτρῡνομεν, v. 85; — where ὀτρῡνομεν is the pres. ind. used of an immediately future time, to represent it as actually taking place.

ὅττεο, Ep. for οὗτῖνος, neut. gen. sing. of ὅστις; v. 124.

ὅττι, Ep. for ὅτι, nom. and acc. neut. sing. of ὅστις.

1. οὐ (before a consonant, **οὐκ** before a soft vowel, before an aspirated vowel **οὐχ**), adv. *Not.*

2. οὗ, masc. and neut. gen. sing. of ὅς, ἥ, ὅ.

3. οὗ, masc. gen. sing. of ὅς, ἥ, ὅν; see ἑός.

4. οὗ (Dat. οἷ, Acc. ἕ), pron. reflex. (without nom.), m. and f.: 1. (*Of*, etc.) *himself, herself.*—2. Enclitic: (*Of*, etc.) *him, her.*

οὐ-δέ (before a vowel **οὐδ'**), conj. and adv. [οὐ, "not"; δέ, "and"] 1. Conj.: *And not, nor.*—2. Adv.: *Not even.*

οὐδός, οῦ, m. *A threshold; an entrance* to any place.

οὐκ-έτι, adv. [οὐκ, "not"; ἔτι, "any longer"] *Not any longer, no longer, no more.*

οὐκί, Ion. for οὐχί, a strengthened form of the negative adv. οὐ: *Not*; see 1. οὐ.— This adv. is usually placed by Homer at the end of a clause, and generally at the end of a verse; see v. 268.

Οὐλύμποιο, Ion. and Ep. for Ὀλύμπου, gen. of Ὄλυμπος.

οὖν, adv.: 1. *Then, certainly.* —2. *Therefore, consequently.* —3. To continue a narrative: *So.*

οὔ-ποτε (before a soft vowel **οὔποτ'**; before an aspirated vowel **οὔποθ'**), adv. [οὐ, "not"; ποτέ, "at any time"] *Not at any time, never.*

οὐρᾰνός, οῦ, m. *Heaven.*

οὕς, masc. acc. plur. of rel. pron. ὅς, ἥ, ὅ.

οὔ-τε (before a soft vowel **οὔτ'**, before an aspirated

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vowel οὔθ'), conj. [οὐ, "not"; τέ, "and"] *And not, nor;*— οὔτε . . . οὔτε, *neither . . . nor.*

οὔτι; see οὔτις.

οὔ-τις, τι, pron. [οὐ, "not"; τίς, "any one"] *Not any one, no one, nobody;* — Neut.: *Nothing.*— Adverbial neut. acc.: **οὔτι**, *In no respect, in no degree, not at all.*

οὔ-τοι, adv. [οὐ, "not"; τοί, enclitic adv., "indeed"] *Not indeed, by no means.*

οὗτος, αὕτη, τοῦτο, pron. dem *This;*—Plur.: *These.*— As Subst.: **a.** Masc.: (a) Sing.: **οὗτος**, *etc.*, m. *This man* or *person.*—(b) Plur.: **οὗτοι**, *These men* or *persons, these.*—**b.** Neut.: (a) Sing.: **τοῦτο**, *etc.*, n. *This thing, this.*—(b) Plur.: **ταῦτα**, *These things.*

ὀφείλω (Ep. **ὀφέλλω**), imperf. ὤφειλον, f. ὀφειλήσω, p. ὠφείληκα, 2. aor. ὤφελον and ὄφελον, v. a.: **1.** *To owe.*—**2.** With Inf.: (*I*, etc.) *ought.*—**3.** In 2. aor. (followed by Inf., and preceded by ὡς, "how"), to express a wish that cannot be realized: *O! how I wish that;* equivalent to the Lat. "utinam"; cf. v. 217.

ὄφελον, 2. aor. ind. of ὀφείλω; v. 217.

ὀφθαλμός, οῦ, m. ("The seeing thing"; hence) *An eye* [like ὄψομαι (= ὄπ-σομαι), used as fut. of ὁράω, "to see," ὄσσομαι and obsol. ὄπτομαι, "to see," akin to a lost Sans. verb *aksh*, "to see"; cf. also Sans. *aksi*, "an eye"].

ὄφρα (before a vowel **ὄφρ'**), conj. and adv.: **1.** Conj.: With Subj.: **a.** *That.*—**b.** *In order that, to the end that.*—**2.** Adv.: **a.** *So long as, as long as, while.*—**b.** To mark a limit in time: *Until.*

ὀχ-έω -ῶ, f. ὀχήσω, 1. aor. ὤχησα, v. a. [ὄχ-ος, "anything that carries"] ("To carry"; hence, "to uphold, sustain"; hence) Of childish tricks: *To keep playing.*

ὀψί-γον-ος, ον, adj. [for ὀψί-γεν-ος; fr. ὀψί, "late"; γίγνομαι, "to be born," through root **γεν**] ("Late-born"; hence) *After-born;* i. e. born at a later date, or in after times (mostly plur.).— As Subst.: **ὀψίγονοι**, ων, m. plur. *Men born hereafter;* i. e. after the present time.

πάθε(ν), Ion. for ἔπαθε(ν), 3. pers. sing. 2. aor. ind. of πάσχω.

παιδί, παιδός, dat. and gen. sing. of παῖς.

παῖς, παιδός, m. and f. *A child;* i. e. **1.** Masc.: **a.** *A boy, lad.*—**b.** *A son.*—**2. a.** *A girl, maiden.*—**b.** *A daughte*

πᾰλαι-ός, ά, όν, adj. [πάλαι, "long ago"] ("Of, *or* be-

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longing to, πάλαι"; hence) *Old, ancient.*

πἄλἄμη, ης, f. *The palm* of the hand; *the hand.*

πάλιν, adv.: 1. *Back, backwards.*—2. *Again, back again* [akin to Sans. *parâ*, "back"].

πἄλίν-τῐ-τος, τον, adj. [πἄλιν, "back"; τίνω, "to pay," through root τι] ("Paid back"; hence) *Requited, avenged;*—at v. 379 πἄλίντῐτα is predicated of ἔργα.

Παλλ-άς, ἄδος, f. [usually referred to πάλλ-ω, "to brandish"; and so, "The Brandisher" of the spear;—but said by some to be akin to πάλλαξ, Dor. for παῖς, and so, "The Maiden"] *Pallas*:—an epithet of Athēnē.

Πἄν-ἄχαιοί, αχαιῶν, m. plur. [παν, the base of many compounds of πᾶς, "all"; Ἀχαιοί, "the Achæans"] *All the Achæans.*

παν-νῠχ-ῐος, ιον, adj. [for παν-νῠκ-ιος; fr. πᾶς (see Παν-αχαιοί), "all"; νύξ (= νύκ-ς), "night"] ("Pertaining to all the night"; hence) *All night long, throughout the whole night.*

πάντα (before a soft vowel **πάντ'**), neut. nom. and acc. plur. of πᾶς.

πάντες, πάντας, πάντων, masc. nom., acc., and gen. plur. of πᾶς.

παντ-οῖος, οία, οῖον, adj. [πᾶς, παντ-ός, "all"] ("Pertaining to πᾶς"; hence) *Of all sorts* or *kinds; of every sort* or *kind.*

πἄρ', πάρ; see παρά at beginning; and for v. 132 πἄρᾰ-τῐθημι.

πἄρά (before a vowel **παρ'**, and in a shortened form, πάρ, v. 132), prep. and adv.: 1. Prep. gov. gen., dat., and acc.: a. With Gen.: *From.*—b. With Dat.: (a) *Near, beside, by.*—(b) With Dat. of person: *At the house of*:—παρ' ἄμμι, *at our* (or *my*) *house*, v. 123;—cf. Lat. *apud*; French *chez.*—(c) *Before, in the presence of.*—c. With Acc.: (a) With verbs of coming or going: With Acc. of person: *To*;—παρὰ Μενέλᾱον, *to Menelaus*, v. 285.—(b) With verbs denoting rest: *Beside, alongside of, by, near*; v. 333.—2. Adv.: *Near* [akin to Sans. *parâ*, "away"].

παραί, Poet. for παρά; v. 366.

πἄρᾰ-νηνέω, imperf. παρ-ενήνεον, v. a. [παρά, "beside"; νηνέω (Ep. for νέω), "to heap up"] Of food as Object: *To heap*, or *pile, up, beside a person*, etc., or *by a person's*, etc., *side.*—N.B. This verb is only found in the imperf.

πἄρᾰ-τανύω, Ep. 1. aor. πἄρ-ετάνυσσα, v. a. [παρά, "beside"; τανύω, "to stretch

out"] *To stretch out beside one*, etc.; *to extend alongside*, etc.;—at v. 138 in tmesis, παρὰ . . . ἐτάνυσσε.

πἄρἄ-τῐθημι, f. πἄρἄ-θήσω, p. πἄρἄ-τέθεικα, 1. aor. παρ-έθηκα, v. a. [πἄρά, "beside"; τίθημι, "to put *or* place"] ("To put, *or* place, beside" a person; hence) 1. With Acc. of thing and Dat. of person: *To place*, or *set*, something *before* a person:—for mode of rendering παρέθηκε φέρουσα, v. 139, see ἄγων at end; cf., also, v. 141;—at v. 142 πἄρὰ . . . τίθει is put (in tmēsis) for πἄρ-ετίθει, 3. pers. sing. imperf. ind., as if from a form πἄρἄ-τῐθέω. Further, the difference between the aor. πἄρ-έθηκεν in the preceding line and πἄρετίθει, the imperf., is to be noticed. The aor. points out merely a past act, not as one of any duration; the imperf. denotes an act that was continued:—*set before*—*kept setting before*.—At v. 192 παρτῐθεῖ is Epic for πἄρἄτῐθεῖ.—It should be observed that the accent (paroxytone) on παρὰ . . . τίθει, v. 142, shows that this word is in the imperf.; the 3rd pers. sing. pres. ind., v. 192, which is also obtained from πἄρἄτῐθέω, takes the circumflex on the last syllable; viz. παρτῐθεῖ.—2. Mid.: **πἄρἄ-τῐθεμαι**, p. (pass. in mid. force) πἄρἄ-τέθειμαι, 1. aor. πἄρ-εθηκἄμην, 2. aor. πἄρ-εθέμην, *To place near*, or *close at hand*, as one's own act; v. 132, where πὰρ . . . θέτο (in tmēsis) is Epic for πἄρ-έθετο, 3. pers. sing. 2. aor. ind.

πἄρειά, ᾶς (in Homer always in plur.), f. *The cheek*.

πἄρειᾶων, Æolic for παρειῶν, gen. plur. of πἄρειά.

πἄρ-ειμι, f. παρ-έσομαι, v. n. [πἄρ-ά, "near"; εἰμί, "to be"] ("To be near"; hence) Of things as Subject: *To be ready* or *at hand*.

πἄρέστη, 3. pers. sing. 2. aor. ind. of πἄρίστημι.

πἄρέων, ουσα, ον, Ion. for παρών, pres. of πάρειμι.—As Subst.: **πἄρέοντα**, ων, n. plur. *Things ready* or *at hand*; v. 140.

πἄρ-ημαι, v. mid. [πἄρ-ά, "by"; ἧμαι, "to sit"] With Dat.: *Sitting*, or *seated*, *by* or *near*.

πἄρ-ήμενος, η, ον, P. pres. of πἄρημαι.

πάρθετο; see πἄρἄτῐθημι, no. 2.

πἄρ-ίστημι, f. πἄρα-στήσω, p. πἄρ-έστηκα, pluperf. πἄρ-ειστήκειν, 1. aor. πἄρ-έστησα, 2. aor. πἄρ-έστην, v. a. and n. [παρ-ά, "beside, by, near"; ἵστημι, "to cause to stand;—to stand"] Act., in pres., imperf., 1. fut., and 1. aor.;—

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Neut., in perf., pluperf., and 2. aor.: 1. Act.: ("To cause to stand beside, by, *or* near"; hence) *To place*, or *set*, some object *beside*, *by*, or *near* one.—2. Neut: With Dat. of person: *To stand beside*, *by*, or *near* a person; v. 335.

πἄροιθεν; see τοπἄροιθεν.

πάρος, adv. of time: 1. *Before, previously*.—2. With Inf.: *Before that*; v. 21.

παρτῐθεῖ; see πἄρἄτῐθημι, no. 1;—at v. 192 the diphthong in παρτῐθεῖ is made short before the follg. vowel.

πᾶς, πᾶσα, πᾶν, adj.: 1. Sing.: *All, the whole of, the whole; every*.—2. Plur.: *All*. —As Subst.: **a.** **πάντες**, ων, m. plur. *All men, all*.—**b.** **πάντα**, ων, n. *All things*.

πᾶσι, **πᾶσι(ν)**, masc. and neut. dat. plur. of πᾶς.

πάσ-σἄλος, σἄλου, m. [by assimilation for πάγ-σἄλος; fr. πήγνῡμι, "to make fast," through a root **παγ**] ("That which makes fast *or* is made fast"; hence) *A peg* on which to hang clothes; v. 440.

πασσάμενος, η, ον, Ep. for πᾰσάμενος, P. 1. aor. of πατέομαι.

πά-σχω, f. πείσομαι, 2. p. πέπονθα, 2. aor. ἔπᾰθον, v. irreg. [for πάθ-σχω; fr. root **παθ**] In a bad sense: *To suffer, undergo*;—at vv. 49, 190 folld. by cognate acc. πῆμα; see πῆμα.

πᾰ-τέομαι, f. πασομαι, 1. aor. ἐπᾰσᾰμην, v. mid.: 1. *To eat*.—2. With Partitive Gen. as Object: *To eat of*, or *some*, food, *etc.*; *to partake of* [akin to Sans. root PÂ, "to nourish"].

πᾰ-τήρ, τέρος τρός, m. ("A protector *or* nourisher," as descriptive of) *A father*;—at v. 28, *etc.*, applied to Jupiter as father of the gods and men [akin to Sans. root PÂ, "to protect," also, "to nourish"; cf. Sans. *pitri*, Lat. *pater*].

πατρ-ίς, ῐδος, f. adj. [πατήρ, πατρ-ός, "a father"] *Of*, or *belonging to, a father* or *fathers; father-*:—πατρὶς αἶη or ἄρουρα, *father-land, native land* or *country*.

πατρ-ο-φονεύς, φονέως, m. [πατήρ, πατρ-ός, "a father"; (ο) connecting vowel; φονεύς, "a murderer"] *Murderer of one's father*;—at v. 299 the word is used of Ægisthus, who murdered Agamemnon, the father of Orestes.

πατροφονῆα, Ep. for πατροφονέα, acc. sing. of πατροφονεύς.

πατρ-ώϊος, ωΐα, ώϊον (Ep. for πατρ-ῷος, adj. [πατήρ, πατρ-ός, "a father"] 1. *Of, or belonging to, a father; paternal*.—2. *Inherited from*

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a father; v. 387; see ὅς, no. 1, a.—**3.** *Hereditary;* vv. 175, 187.

πέδ-ῐλον, ιλου, n. [πέζα (= πέδ-σα), Doric for πούς, "a foot"] ("A thing pertaining to the foot"; hence) *A sandal:* —in Homer the word is always used in the plur. The sandals of the gods had the power of carrying their wearers over land and sea, but they were not winged. Such as had wings to them were termed πτεροέντα πέδιλα.—N.B. The word is sometimes said to be derived from πέδ-η, "a fetter"; but the etymology given at beginning of article seems preferable.

πεζ-ός, ή, όν, adj. [πέζ-α, "the foot"] ("Of, *or* pertaining to, πέζα"; hence, "on foot"; hence) *By land.*

πεῖθ'; see πεῖθε.

πεῖθε (before a vowel **πεῖθ'**), Ion. for ἔπειθε, 3. pers. sing. imperf. ind. of πείθω.

πείθ-ω, f. πείσω, p. πέπεικα, 1. aor. ἔπεισα, v. a. [root **πιθ**] **1.** Act.: *To prevail upon, persuade, induce,* etc.—**2.** Pass.: **πείθομαι**, p. πέπεισμαι, 1. aor. ἐπείσθην, f. πεισθήσομαι: With Dat.: **a.** *To be persuaded by.*—**b.** *To believe, to trust in;* v. 414.

Πεισηνορίδāο, Æolic for Πεισηνορῐδου, gen. of Πεισηνορ-ῐδης.

Πεισηνορ-ῐδης, ῐδου, m. [Πεισήνωρ, Πεισήνορ-ος, *Peisēnōr;* the father of Ops] *Son of Peisēnor.*

πέλομαι (only in pres. and imperf.), v. mid.: **1.** *To be.*—**2.** *To be wont,* or *accustomed, to be.*—**3.** *To become.*

πέμπω, f. πέμψω, p. πέπομφα, 1. aor. ἔπεμψα, v. a. *To send.*

πένθ-ος, εος ους, n. [πάσχω, "to suffer," through a strengthened root **πενθ**] ("Suffering"; hence) *Grief, sorrow.*

πέπνῡμαι, Epic perf. pass. with pres. meaning of πνέω, "to breathe": ("To have breath *or* soul"; hence) *To be wise, discreet,* or *prudent.*

πεπνῡμένος, η, ον, P. of πέπνῡμαι.

πέρ, enclitic particle: **1.** Imparting force to the word to which it is attached.—**2.** With Adj. and part. ὤν: *However much, however, very much, altogether.*—**3.** With participles which are themselves emphatic to increase their power:—ἱέμενός περ, *however eager, all eager though he was,* v. 6.—**4.** With Adv.: *Very.*—**5.** To call attention to something, esp. to one out of a number: *However, at any rate, yet, at all events.*—**6.** With ἔνθα, in strengthening force: *There where, just where;* vv. 128, 210.

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πέρθω, f. πέρσω, 1. aor. ἔπερσα, 2. aor. ἔπρᾰθον, v. a. (in Homer only of towns as Object): *To sack, destroy, lay waste.*

περί, prep. and adv.: 1. Prep. gov. gen. (also, but not in this book, dat. and acc.): **a.** *Around, about.*—**b.** *Respecting, concerning;* vv. 135, 405.—**c.** *Above, beyond* in degree; v. 235:— in this sense is often divided from its dependent gen. by intervening words; see v. 66: περὶ μὲν νόον ἐστὶ βροτῶν, *is above mortals in* (or *as to*) *mind.* A similar construction and a corresponding notion is found in Iliad 17, 171, σὲ περὶ φρένας ἔμμεναι ἄλλων, *that you were above others in* (or *as to*) *understanding* or *mind.*—2. Adv. (with accent thrown back by anastrophe; viz. πέρι): *Very much, beyond others, especially:*—πέρι δ' ἱρὰ θεοῖσιν ἀθανάτοισιν ἔδωκε, *and beyond others gave victims* (or *offered sacrifices*) *to the immortal gods,* v. 66 at end.—That περί is in this place an adv. is shown by the fact that no such verb as περῐδῐδωμι is found. The mid. περῐδῐδομαι occurs, though in a widely different force from what is given above.

περί-ειμι, f. περῐ-έσομαι, v. n. [περί, "above" in quality, *etc.;* εἰμί, "to be"] With Gen.: *To be above; to surpass, excel;*—at v. 66 folld. also by Acc. of "Respect" (νόον); and, further, in tmēsis, περὶ μὲν νόον ἐστί.

περῐ-καλλ-ής, ές, adj. [περί, in "augmentative" force; κάλλ-ος, "beauty"] *Having,* or *possessing, great beauty; very beautiful.*

περι-κλῠ-τός, τόν, adj. [περί, "around"; κλύ-ω, "to hear"] ("Heard around *or* all round"; hence) *Illustrious, famous, renowned,* etc.

περῐ-πέλομαι (used by Homer only in the syncopated part. περι-πλόμενος), v. mid. [περί, "around"; πέλομαι, "to be in motion, to move"] ("To move around"; hence) Of time, *etc.: To revolve:*—περιπλομένων ἐνιαυτῶν (Gen. Abs.), *as years revolved,* v. 16.

περιπλόμενος, η, ον; see περῐπέλομαι.

περί-σκεπτ-ος, ον, adj. [περί, "all around"; σκέπτ-ομαι, "to see"] ("Seen all around"; hence) *Seen on every side; seen far and wide, far seen.*

περι-φρᾱζομαι, f. περι-φρᾰσομαι, p. περῐ-πέφρασμαι, v. mid. [περί, "about, respecting"; φράζομαι (mid.), "to consider"] With Acc.: *To consider,* or *deliberate, about;*—at v. 76 περιφραζώμεθα is

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the Subjunctivus Hortativus: *suppose we deliberate about;* see καθέζομαι.

περί-φρων, *φρονος*, adj. [for περί-φρεν; fr. περί, "exceedingly"; φρήν, φρεν-ός, "mind"] ("Having φρήν exceedingly"; hence) *Very thoughtful, very careful*:—often used in the Odyssey as an epithet of Pēnĕlŏpē; see v. 329.

πεσσοῖσι, Ion. for πεσσοῖς, dat. plur. of πεσσός.

πεσσός, *οῦ*, m.;—plur. πεσσά, *ῶν*, n. ("An oval stone for playing a game like our draughts"; hence) *Draughts*:—used almost exclusively in plur.; see v. 107.

πετάσσας, *ᾱσα*, *αν*; see ὑποπετάσσας and ὑποπετάννῡμι.

πευθοίαθ', by elision before an aspirated vowel, for πευθοίᾰτο, Ion. for πεύθοιντο, 3. pers. plur. pres. opt. of πεύθομαι.

πεύθομαι (only in pres. and imperf.), Poet. for πυνθᾰνομαι; see πυνθᾰνομαι.

πευσόμενος, *η*, *ον*, P. fut. of πυνθᾰνομαι.

πεφευγώς, *υῖα*, *ός*, P. perf. of φεύγω.

πέφραδ', by elision for πέφρᾰδε, 3. pers. sing. 2. aor. ind. of φρᾱζω; v. 444.

πέφρᾰδε, 2. pers. sing. 2. aor. imperat. of φρᾱζω; v. 273.

πεφυγμένος, *η*, *ον*, P. perf. pass. of φεύγω; see φεύγω.

πήληξ, *ηκος*, f. *A helmet.*

πῆ-μα, *μᾰτος*, n. [πάσχω, "to suffer," through a root πη (found in a part. 1. aor. which occurs in Æschylus)] ("That which is suffered"; hence) *Suffering, misery, woe.*

Πηνελόπεια, *ας* (Poet. for **Πηνελόπη**, *ης*), f. [prob. for Πην-ε-λέπ-η; fr. πήν-η, "the web"; (ε) connecting vowel; λέπ-ω, "to strip off," though this verb is usually applied to stripping off leaves, bark, *etc.*] ("Web-stripper"; or "Puller off of the web") *Penelopeia* or *Penelope;* the daughter of Icarius, wife of Odusseus, and mother of Tēlĕmăchŭs. During the long absence of her husband (who left her in order to go to Troy while her son was yet an infant) she was besieged by many importunate suitors. To all of them she gave the reply that she was weaving a shroud for her father-in-law Laërtes, and till that was finished she could come to no decision. Each day she worked at her task, and each night she undid the work of the day. This course she pursued till her husband returned to his home.

πικρό-γᾰμ-ος, *ον*, adj. [πικρός, (uncontr. gen.) πικρό-ος, "bitter"; γάμ-ος, "mar-

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riage"] *Having a bitter marriage.*—N.B. The usual rendering is "miserably married"; but the foregoing rendering seems to suit the context best, for none of the suitors had married Penelope.

πίναξ, ἄκος, m. ("A board *or* plank"; hence) *A wooden trencher* or *platter*.

πινόντων, Attic for πινέτωσαν, 3. pers. plur. pres. imperat. of πίνω.

πῐνῠ-τός, τή, τόν, adj. [prob. for πνυ-τός, fr. πνέω, "to breathe; to have breath *or* soul," through root **πνυ**] ("Having breath *or* soul"; hence) *Wise, discreet, prudent;* cf. πέ-πνῡ-μαι.

πῑ-νω, f. πίομαι, p. πέπωκα, 2. aor. ἔπῐον, v. a. *To drink* [roots **πι** and **πο**, akin to Sans. roots PÎ and PÂ, "to drink"].

πλάγχθη, Ion. for ἐπλάγχθη, 3. pers. sing. 1. aor. ind. pass. of πλᾱζω.

πλᾱζω, 1. aor. (Ion.) πλάγξα, v. a.: 1. Act.: *To make*, or *cause, to wander;* v. 75.—2. Pass.: **πλᾱζομαι**, 1. aor. ἐπλάγχθην, fut. mid. in pass. force πλάγξομαι, ("To be made, *or* caused, to wander"; hence) *To wander;* v. 2.

πλέω, f. πλεύσομαι, πλευσοῦμαι, and later πλεύσω, p. πέπλευκα, 1. aor. ἔπλευσα, v. n. Of persons: *To sail* or *sail away; to take ship; to go by sea;*—at v. 183 πλέων is to be pronounced as one syllable [akin to Sans. root PLU, "to swim, to navigate"].

πνο-ή (Ep. πνοιή), ῆς, f. [for πνε-ή; fr. πνέ-ω, "to blow"] ("A blowing"; hence) Of the wind: *A blast.*

πνοιῇς, Ep. and Ion. for πνοαῖς, dat. plur. of πνοή.

πόδας, acc. plur. of πούς.

πό - θεν, adv. interrog. *Whence?*—at v. 170 with follg. gen. [akin to Sans. pron. *ka*, "who, which"; cf. Ionic form κό-θεν].

ποθ-έω -ῶ, f. ποθήσω and ποθήσομαι, p. πεπόθηκα, v. a. [πόθ-ος, "a longing"] *To entertain a longing for; to yearn for, long after.*

1. **πόθι** (Poet. for ποῦ), interrog. adv. *Where?* v. 170.

2. **ποθί**, enclitic adv.: 1. Of time: *Ever:*—αἴ κέ ποθι, *if ever, if at length*, v. 379.—2. To give indefiniteness to an expression: *Haply, perchance:*—ἀλλά ποθι Ζεὺς αἴτιος, *but haply Zeus is blameable*, v. 348.

ποιέω -ῶ, f. ποιήσω, p. πεποίηκα, 1. aor. ἐποίησα, v. a.: 1. *To make.*—2. With second Acc.: *To make* an object that which is denoted by the second Acc.; cf. 387.

ποιῆσαι, 1. aor. inf. of ποιέω.

ποιήσειε(ν), Æolic for

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ποιήσαι, 3. pers. sing. 1. aor. opt. of *ποιέω*;—at v. 387 **ποιήσειε(ν)** is used in the strict force of the opt. mood, *i. e.* to express a wish, which, however, is uttered ironically.

ποιητοῖο Ion. for *ποιητοῦ*, masc. and fem. gen. sing. of *ποιητός*.

ποιη-τός, *τή*, *τόν*, adj. [for *ποιε-τός*; fr. *ποιέ-ω*, "to make"] ***Made, constructed***, etc.

ποικ-ῐλος, *ῐλη*, *ῐλον*, adj. ("Many-coloured, mottled, dappled"; hence) Of a couch: 1. *Covered with richly-worked cloths.*—2. *Inlaid, inwrought* [akin to Sans. root PIÇ, "to adorn"; and so, literally, "adorned"].

ποῖος, *α*, *ον*, adj. ***Of what sort*** or ***kind; what kind of***, etc.

πόλ-εμος, *έμου*, m. [prob. for *πάλ-εμος*; fr. **παλ**, root of *πάλλω*, "to brandish, hurl," *etc.*] ("A brandishing *or* hurling" of weapons; hence) ***War.***

πόληος; see *πόλις*.

πόλινδε; see *πόλις*.

πόλις, *ῐος* (Ep. *ηος*), f. *A city*:—*πόλινδε* (= *πόλιν*, acc. sing.; *δέ* = *πρός*, "to, towards"), *to the city*, v. 189; see 2. *δέ* [akin to Sans. *pura*, "a town *or* city"].

1. **πολλά** (by elision **πόλλ'**), neut. nom. and acc. plur. of *πολύς*.

2. **πολλά**, adv. [adverbial neut. acc. plur. of *πολύς*, "much"] ***Much, greatly***, etc. v. 1.

πολλ-ᾰκῐ (Ep. for **πολλ-ᾰκις**), adv. [*πολύς*, *πολλ-οῦ*, "much," plur. "many"] Of time: ***At many times, often, frequently.***

πολλοί, **πολλῶν**, masc. nom. and gen. plur. of *πολύς*.

πολλόν, Ion. for *πολύ*; see 2. *πολύ*.

1. **πολύ**, neut. nom. and acc. sing. of *πολύς*.

2. **πολύ**, adv. [adverbial neut. of *πολύς*, "much"] 1. ***Much, greatly.*** — 2. With Comp. and Sup. adjectives: ***Much, far, by far.***

Πόλῠβος, *ου*, m. *Polybos*; an Ithacan chieftain, the father of Eurȳmăchus.

πολ-υ-μήχᾰν-ος, *ον*, adj. [*πολ-ύς*, "much"; in plur. "many"; (*υ*) connecting vowel; *μηχᾰν-ή*, in force of "device, contrivance"] ("Having many devices *or* contrivances"; hence) *Of many counsels, ever ready.*

πολ-ύς, *πολ-λή*, *πολ-ύ*, adj. *Much*;— Plur.: *Many.*—As Subst.: a. **πολλοί**, *ῶν*, m. plur. ***Many persons*** or ***men***; *many.*—b. **πολλά**, *ῶν*, n. plur. ***Many things.*** ☞ Comp.: *πλέων*, or *πλείων*; Sup.: *πλεῖστος* [akin to Sans. *pur-us*, "much, many"].

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πολύ-τρη-τος, *τον*, adj. [*πολύ* (adv.), "much"; **τρη**, a root of obsol. *τράω* (= *τε-τραίνω*), "to pierce, perforate"] ("Much pierced *or* perforated"; hence) *Having many holes, full of holes; porous.*

πολύ-τροπ-ος, *ον*, adj. [for *πολύ-τρεπ-ος*; fr. *πολύ* (adv.), "much"; *τρέπ-ω*, "to turn"] ("Much-turned"; hence) *Much-travelled, much-wandering*:—that this is the meaning at v. 1 is clear from the context, which has reference to the wanderings of Ulysses after he left Troy. The word has, also, an act. force, "much turning"; hence, "wily, versatile";—but for the reason assigned above it does not bear this meaning in the passage in question.

Πολύ-φημ-ος, *ου*, m. [*πολύ* (adv.), "much"; *φημ-ί*, "to speak"] (In pass. force, "One much spoken of"; hence, "One famous *or* renowned";—in act. force, "One speaking much *or* greatly"; hence, "One with mighty voice") *Polyphēmus*; see *Κύκλωψ*, no. 1, b.—At v. 70 *Πολύφημον* (acc.) ought, strictly speaking, to be in the gen., *Πολυφήμου*, in apposition to *Κύκλωπος* in preceding line. But a word which is in apposition to a subst. to which a relative pron. refers is sometimes put by attraction in the case of such relative pron. Thus, in the present instance, instead of *Πολυφήμου* in apposition to *Κύκλωπος*, we find *Πολύφημον* in apposition to the relative pron. *ὅν*.

πόντος, *ου*, m. *The sea.*

πόποι, adv. An exclamation of anger, surprise, or shame: *Strange! shame!*

Ποσειδάων; see *Ποσειδῶν*.

Ποσειδῶν, *ῶνος* (Ep. **Ποσειδάων**, *ωνος*), m. *Poseidon* or *Poseidāon* (the Latin *Neptune*), god of the sea, and father of the Cyclops Polyphēmus. Like Athēnē, or Minerva, Poseidōn espoused the side of the Greeks at the siege of Troy.

ποσί (Ep. **ποσσί**, v. 96), dat. plur. of *πούς*; v. 131.

1. **πό-σις**, *σῖος*, m. *A husband*; vv. 15, 363 [akin to Sans. *pa-ti*, "a lord, master"].

2. **πό-σις**, *σῖος*, f. [**πο**, a root of *πίνω*, "to drink"] ("A drinking"; hence) *Drink*; vv. 150, 191.

ποσσί; see *ποσί*.

1. **πό-τε** (before a soft vowel **πό-τ'**), interrog. particle, *At what time? when?* [akin to Sans. *ka-s*, "who?" cf. Ion. form *κό-τε*].

2. **πο-τέ**, enclitic particle, *At some time, at any time; formerly, once* [id.].

πότνια (before a vowel

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πότνι'), fem. adj. *August, revered, venerable,* etc.

ποτοῖο, Ion. for ποτοῦ, gen. sing. of ποτόν; see ποτός.

πο-τός, τή, τόν, adj. [πο, a root of πίνω, "to drink"] *That is drunk, for drinking.*—As Subst.: **ποτόν**, οῦ, n. *That which is drunk, drink.*

1. **ποῦ**, interrog. adv. *Where?* [fr. same root as 1. πό-τε; see πότε].

2. **πού**, enclitic adv.: 1. *Somewhere.*—2. To qualify an expression: *In any wise, possibly, perhaps, perchance* [id.].

πούς, ποδ-ός, m. ("The going thing"; hence) *A foot* [for πόδ-ς; akin to Sans. *pâd*, or *pad*, "a foot," fr. root PAD, "to go"; cf. Lat. *pes, pĕd-is*; also, English *foot*].

πρίᾰτο, Ion. for ἐπρίᾰτο, 3. pers sing. 1. aor. ind. of ὠνέομαι.

πρίν, adv. and conj.: 1. Adv.: *Before that* time; *ere that, first.* — 2. Conj.: *Before that*;—at v. 210 in combination with Inf.

πρό, adv.: 1. Of place: *Before, in front.*—2. Of time: *Before, beforehand, previously.*

προ-εῖπον, 2. aor. without pres., v. n. [πρό, "before" in time; εἶπον, "to say"] ("To say before *or* beforehand"; hence) With Dat. of person: *To foretell*;—at v. 37 in tmesis, πρό οἱ εἴπομεν.

προθύροιο, Ion. for προθῦρου, gen. of πρόθῦρον.

πρό-θῦρ-ον, ου, n. [πρό, "before, in front"; θῦρ-α, "a door"] ("That which is before the door"; hence) Sing. and Plur.: *The doorway, the front door,* of a house, *etc.*

πρό-κειμαι, f. προ-κείσομαι, v. mid. [πρό, "before, in front of"; κεῖμαι, "to lie"] ("To lie before, *or* in front of," a person," *etc.*; hence) Of food, dishes, *etc.*: *To be set before* a person, *etc.*; *to be placed,* or *set, on table.*

προ-πάροιθε, adv. [πρό, "before," prefixed to a word of corresponding force to strengthen its meaning; προ-πάροιθε, "before, in front"] With Gen.: *Before, in front*

πρός, prep. gov. gen., dat., and acc.; but in this book only acc.: 1. *To, towards.*—2. With verbs implying previous motion: *Against, upon.*

προσ-αυδάω -αυδῶ, imperf. ηὔδαον, ηὔδων, v. a. [πρός, "to"; αὐδάω, "to speak"] 1. With Acc. of person and Acc. of thing: *To speak* something *to* one; *to accost* one *with.*—2. With Acc. of person: *To speak to, address, accost.*

προσέειπε(ν), Ep. for προσ-

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εἶπε, 3. pers. sing. of προσ-εῖπον.

προσ-εῖπον, 2. aor. without a pres., v. a. [πρός, "to"; εἶπον, "to speak"] *To speak to, address, accost.*

προσέφη, 3. pers. sing. 2. aor. ind. of πρόσφημι.

προσηύδα, contr. 3. pers. sing. imperf. ind. of προσ-αυδάω.

πρόσ-φημι, 2. aor. προσ-έφην, v. a. [πρός, "to"; φημί, "to speak"] *To speak to; to address.*

πρότῐθεν, Ep. for προὐτί-θεσαν (= προετῐθεσαν), 3. pers. plur. imperf. ind. of προτῐθημι.

προ-τῐθημι, f. προ-θήσω, 1. aor. προὔθηκα (=προ-έθηκα), v. a. [πρό, "before"; τῐθημι, "to place *or* set"] *To place,* or *set, before* a person.

πρόχο-ος, ου, f. [for πρόχε-ος; fr. προχέ-ω, "to pour forth *or* out"] ("That which pours forth *or* out"; hence) *A pitcher, ewer,* for pouring water upon the hands.

πρώθ-ηβ-ος, η, ον, adj. [for πρώτ-ηβ-ος; fr. πρῶτ-ος, "first"; ἥβ-η, "youth"] ("Pertaining to first, *or* earliest, youth"; hence) *In the bloom,* or *flower, of youth.*

πρῶτα (also **τὰ πρῶτα**), sup. adv. [adverbial neut. plur. of πρῶτος, "first"] *In the first place, first of all, first.*

πρώτῃσι, Ion. for πρώταις, fem. dat. plur. of πρῶτος.

πρῶτος, η, ον, superl. adj. [contracted fr. πρόᾰτος, syncopated fr. πρό-τατος; fr. πρό, "before," in time; with superl. suffix τᾰτος] ("Most before" in place, rank, *etc.*; hence) 1. *First, foremost,* in place, time, order, or rank:—ἐν πρώτῃσι θύρῃσιν, *in the* (*foremost,* i. e.) *outermost doors,* v. 255.—2. *The first that; the first* to do, *etc.*, a thing; v. 113, where the ος of πρῶτος is made long before following word ἴδε, which takes the digamma. ☞ Comp.: πρό-τερος.

πτερό-εις, εσσα, εν, adj. [πτερόν, (uncontr. gen.) πτερό-ος, "a wing"] ("Abounding in πτερόν"; hence) *Winged;* —at v. 122 applied in a figurative sense to words = *rapid.*

πτολί-εθρον, έθρου, n. (dim. only in form) [πτόλις, πτόλῐ-ος, "a city"] *A city.*

πτύξας, ασα, αν, P. 1. aor. of πτύσσω.

πτύσσω, f. πτύξω, 1. aor. ἔπτυξα, v. a. *To fold; to fold,* or *double, up.*

πῡθω, f. πῡσω, 1. aor. ἔπῡσα, v. a.: 1. *To make to rot, to rot.*—2. Pass.: **πῡθομαι**, ("To be made to rot"; hence) Of bones as Subject: *To rot, to be rotting;*—at v. 161 πῡθεται

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has a neut. nom. plur. (ὀστέα) for its Subject [akin to Sans. root PÛY, "to become putrid, to putrefy"].

πύκα, adv. [adverbial acc. plur. of obsol. πυκός = πυκνός, "thick, firm"] *Thickly, firmly, solidly.*

πυκ-ι-μηδ-ής, ές, adj. [obsol. πυκ-ός (= πυκ-νός), "close"; μῆδ-ος, "counsel"] ("Pertaining to close counsel"; hence) *Close* in mind, *etc.*; *cautious, shrewd.*

πυκιν-ῶς, adv. [πυκιν-ός, in force of "wise, prudent"] ("After the manner of the πυκινός"; hence) *Wisely, prudently; in a wise* or *prudent way.*

Πύλος, *ου*, f. (and m.) *Pylos;* a district of Triphylia, in Peloponnēsus, of which Nestor was king.

πυ(ν)θ-άνομαι, f. πεύσομαι, p. πέπυσμαι, 2. aor. ἐπυθόμην, v. mid. irreg.: 1. *To learn by asking, to inquire about;* v. 94, where the fut. part. denotes a "purpose": *for the purpose of,* etc. — 2. With Gen.: *To hear of, learn tidings of;* v. 281:—for force of fut. part. see no. 1, above.—3. Alone: *To hear, understand* [root πυθ, akin to Sans. root BUDH, "to understand"].

πώ, enclitic particle, *Up to this time, as yet, ever;*—always in connexion with a negative adv., with which it is sometimes combined.

1. **πῶς**, interrog. adv. *In what way? how?* [akin to Sans. *kas,* "who?"].

2. **πως**, enclitic adv.: 1. *In some way, somehow, by some means, by any means.*—2. *Somehow or other, for some reason or other* [id.].

ῥ'; see ῥά.

ῥά (before a vowel **ῥ'**), enclitic particle; Ep. for ἄρα; see ἄρα.

ῥέζω, f. ῥέξω, 1. aor. ἔῤῥεξα, v. a.: 1. *To do, perform.*—2. Of sacrifices as Object: *To perform, offer,* etc.; v. 61.

ῥεῖα (by elision **ῥεῖ'**), Ep. for ῥέα; adv. [fr. the base of an obsol. adj. ῥῆϊς or ῥαΐς = ῥᾴδιος, "easy"] *Easily.*

Ῥεῖθρον, *ου*, n. [ῥεῖθρον, "a stream"] *Reithron;* a port, or harbour, of Ithaca.

ῥινός, *οῦ*, m. *The hide,* or *skin,* of an animal.

ῥύομαι, f. ῥύσομαι, 1. aor. ἐῤῥυσάμην, v. mid. ("To draw to one's self"; hence) *To rescue, save, deliver.*

σά (before a vowel **σ'**), acc. neut. plur. of σός; v. 356.

Σάμη, *ης*, f. *Samë,* otherwise *Samos* (now *Samo*); the name, in Homer, of the island of Cephallenia (now "Cephal-

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onia"), from its chief city, which bore the same name.

σαυτῆς, fem. gen. of σεαυτοῦ; see σεαυτοῦ.

σᾰφ-α, Poet. for σᾰφ-ῶς, adv. [σαφ-ής, "clear, plain"] *Clearly, plainly, distinctly.*

σέ (before a vowel **σ'**), acc. sing. of σύ.

σε-αυτοῦ, αυτῆς, αυτοῦ (only in sing. number), (contr. **σαυτοῦ**, σαυτῆς, σαυτοῦ), reflexive pron. of 2. person [σύ, "thou *or* you"; αὐτοῦ, gen. of αὐτός, "self"] *Of thyself* or *yourself*, etc.

σέγ' = σέ γε; v. 386.

σῆμα, ᾰτος, n. ("A sign *or* mark"; hence, "the sign *or* mark by which a grave is known"; hence) *A sepulchral mound,* or *barrow,* over a person's burial-place.

σῐδήρ-εος, έα, εον, adj. [σῐδηρ-ος, "iron"] ("Of, *or* belonging to, σῐδηρος"; hence) *Made of iron, iron-.*

σῐδηρος, ου, m. *Iron.*

σῖτος, ου, m. (irreg. plur. **σῖτα**, ων, n.) ("Wheat, grain"; hence, "flour, meal"; hence) 1. *Bread* as opp. to flesh-meat. — 2. *Food, victuals, provisions* in general.

σῑωπή, ῆς, f.: 1. *Silence.*— 2. Adverbial dat.: **σιωπῇ**, *In silence, silently*;—this is the only form of the word found in Homer.

σκέδ-ᾰσις, ᾰσῐος, f. [σκεδ-άννῡμι, "to scatter," through root **σκεδ**] *A scattering.*

σκίδ-νᾰμαι (almost entirely confined to pres. and imperf. tenses), v. pass. [akin to σκεδ-άννῡμι, "to scatter"] Of several persons: *To be scattered; to disperse*; v. 274.

σκῐ-όεις, όεσσα, οεν, adj. [σκῐ-ά, "shade"] ("Full of, *or* abounding in, σκιά; hence) Of an abode, chamber, *etc.*: *Dark.*

σοί, dat. sing. of σύ.

σοῖς, masc. dat. plur. of σός.

σοῖσι, Ion. for σοῖς; see σοῖς.

σόν, neut. nom. and acc. sing. of σός.

σ-ός, ή, όν, adj. [σ-ύ, "thou *or* you"] *Thy, thine; your, yours*:—τὰ σ' αὐτῆς ἔργα, (*those thy works of thyself*; i. e.) *those thine own works,* v. 356. Here the possessive Gen. αὐτῆς is in apposition to the possessive pron. σ', i. e. σά; see αὐτός. In some editions the reading is τὰ σαυτῆς ἔργα, where σαυτῆς is fem. gen. of reflexive pron. σαυτοῦ = σεαυτοῦ.—For remark on δώμασι σοῖσιν, v. 402, see ἑός, no. 2.

Σπάρτη, ης, f. *Sparta* (otherwise called *Lacedæmon*), the capital city of Laconia, a state of S. Greece on the Peloponnēsus (now the Morēa):— Σπάρτηνδε (*i. e.* acc. Σπάρτην,

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and δέ = πρός; see 2. δέ), *to Sparta;* v 285.

Σπάρτηνδε; see Σπάρτη.

σπέος, εος ους (contr. and poet. dat. plur. σπέσσι), n. *A cave, cavern, grotto.*

σπόγγοισι, Ion. σπόγγοις, dat. plur. of σπόγγος.

σπόγγος, ου, m. *A sponge.*

στα-θ-μός, μοῦ, m. [ἵστημι, (in neut. tenses) "to stand"] ("That which stands"; hence) *A bearing-pillar* of a room *or* house.

σταίη, 3. pers. sing. 2. aor. opt. of ἵστημι.

στάς, **ᾶσα**, άν, P. 2. aor. of ἵστημι.

στενᾰχ-ίζω (strengthened form of στενᾰχ-ω, and found only in pres. and imperf.), v.a. *To bewail,* or *lament, much* or *deeply.*

στῆ, Ion. for ἔστη, 3. pers. sing. of ἔστην, 2. aor. ind. of ἵστημι.

στήθεσσιν, Poet. for στήθεσι, dat. plur. of στῆθος.

στῆθος, εος ους, n.: 1. *The breast.*—2. Plur.: *The breast* as the seat of mental emotion, *etc.; the heart.*

στῐβ-ᾰρός, ᾰρή, ᾰρόν, adj. [στείβω, "to tread upon"; hence, "to press close," through root **στιβ**] ("Pressed close"; hence) *Strong, stout, sturdy.*

στῖχας; see στῖχος.

στῖχ-ος, gen., and **στῖχα** acc. sing.;—plur. nom. **στῖχες**, acc. **στῖχας**, fr. an obsol. subst. στίξ (= στίχ-ς), of which other cases than those above mentioned are not found [στείχω, "to walk, march," through root **στιχ**] ("That which walks *or* marches"; hence) Of soldiers, *etc.: A rank, file, row,* etc.

στυγ-ερός, ερά, ερόν, adj. [στυγ-έω, "to hate"] 1. *Hated, abominated.*—2. *Hateful, abominable.*

σύ, σοῦ (plur. **ὑμεῖς**, ὑμῶν), pron. pers. *Thou, you;*—the gen., dat., and acc. sing. are used also enclitically [akin to Sans. *yu-shmad*].

σύν (**ξύν**), prep. with dat. only: *With; together* or *along with.*

σύνθετο, Ion. for συνέθετο, 3. pers. sing. 2. aor. ind. mid. of συντίθημι.

σῠν-ἵημι (and **ξῠν-ἵημι**), f. σῠν-ήσω and σῠν-ήσομαι, p. σῠν-εἷκα, 1. aor. σῠν-ῆκα, v. a. [σύν, "together"; ἵημι, "to send"] ("To send, *or* bring, together"; hence, with reference to the mind or mental powers) *To perceive, hear, understand.*

συν-τίθημι, f. συν-θήσω, 2. aor. σῠν-έθην, v. a. [σύν, "together"; τίθημι, "to put"] *To put,* or *place, together.*—Mid.: **συν-τίθεμαι**, 2. aor. σῠν-εθέμην, ("To put together

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for one's self"; hence) *To observe, notice, take heed of*; v. 328.

σφάζω, f. *σφάξω*, 1. aor. *ἔσφαξα*, v. a. *To slaughter, slay, kill* [akin to Sans. root KSHAD, "to carve, slaughter"].

σφέτερα, *ων*; see *σφέτερος*.

σφετέρῃσι(ν), Ion. for *σφετέραις*, dat. plur. of *σφέτερος*.

σφέ-τερος, *τέρα*, *τερον*, possess. pron. [*σφεῖς*, *σφέ-ων* (plur. of reflexive pron. *οὗ*; see 4. *οὗ*), "themselves"] ("Of, *or* belonging to, *σφεῖς*"; hence) *Their own, their.*—As Subst.: **σφέτερα**, *ων*, n. plur. *Their own property*, or *their own abodes*; v. 274.

σφῇσι(ν), Ion. for *σφαῖς*, fem. dat. plur. of *σφός*.

σφί, **σφί(ν)**, apocopated forms of *σφίσι(ν)*, dat. plur. of reflexive pron. *οὗ*; see 4. *οὗ*.

σφ-ός, *ή*, *όν*, pron. poss. [for *σφέ-ος*; fr. *σφεῖς*, *σφέ-ων*, "they, they themselves"] ("Of, *or* belonging to, *σφεῖς*"; hence) *Their, theirs, belonging to them, their own.*

σχόμενος, *η*, *ον*, P. 2. aor. mid. of *ἔχω*.

σχών, *οὖσα*, *όν*, P. 2. aor. of *ἔχω*.

τ'; see *τέ*.

τά, neut. nom. and acc. plur. of 2. *ὁ*, *ἡ*, *τό*, whether as relative or demonstrative.

τάδε (before a vowel **τάδ'**), neut. nom. and acc. plur. of *ὅδε*.

τᾰλᾰσί-φρων, *φρονος*, adj. [for *τᾰλᾰσί-φρεν*; apparently from *τάλᾰσις*, *ταλάσῐ-ος* (found only as a simple word in late Greek), "boldness"; *φρήν*, *φρεν-ός*, "mind"] ("Pertaining to boldness of mind"; hence) *Stout-hearted, courageous, spirited, brave.*—The first member of this word is commonly assigned to *τλάω*, "to bear," through root **ταλ**. If this be right, then *ασι* must be held as forming a link between the two parts; and for this no authority can be produced.

τᾰμ-ίη, *ίης*, f. [Ion. for *ταμ-ία*; fr. *τέμνω*, "to cut," through root **ταμ**] ("A cutter"; hence, in reference to cutting up food for distribution to the household, *etc.*) *A housekeeper, housewife.*

τᾰν-ύω, f. *τανύσω*, 1. aor. *ἐτάνυσα*, Ep. *ἐτάνυσσα*, v. a.: 1. *To spread, stretch, extend.*—2. *To stretch out, lay along* [akin to Sans. root TAN, "to spread"].

τάτε = *τά*, neut. acc. plur. of rel. *ὁ*; and *τέ*; see 2. *ὁ*, no. 2.

ταῦθ', **ταῦτ'**; see *ταῦτα*.

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ταῦρος, *ου,* m. ("The great, *or* strong, animal") *A bull* [akin to Sans. *sthur-a* or *sthul-a,* "great, strong"; whence *sthaur-in,* "a strong horse"].

ταῦτα (before a soft vowel **ταῦτ',** before an aspirated vowel **ταῦθ'**), nom. and acc. neut. plur. of *οὗτος.*

ταύτης, fem. gen. sing. of *οὗτος.*

Τᾰφῐοι, *ων*; see Τάφος.

Τᾰφος, *ου,* f. *Taphos* (now *Meganisi*); the principal island of the Taphiæ or Teleboïdes, a group of several small islands off the western coast of Greece. — Hence, **Τᾰφῐοι,** *ων,* m. plur. *The men of Taphos, the Taphii.*

τάχ-α (before a vowel **τάχ'**), adv. [*ταχ-ύς,* "quick"] 1. *Quickly, soon, forthwith.*— 2. Sup. **τᾰχιστα,** *Most speedily, with all speed.*

τᾰχιστα, sup. adv.; see *τάχα.*

τέ (before a soft vowel **τ',** before an aspirated vowel **θ'**), conj. *And*:—*τέ . . . τέ* (*καί*), *both . . . and*:—*τέ . . . ἠδέ, both . . . and,* v. 12 [like Lat. que, akin to Sans. *cha,* "and"].

τέγ-ος, *εος ους,* n. [another form of *στέγ-ος,* fr. *στέγ-ω,* "to cover"] ("A covering thing"; hence) *A hall, room, chamber.*

τέθνηκε(ν), 3. pers. sing. perf. ind. of *θνήσκω.*

τεθνηώς, *υῖα, ός,* Ep. for *τεθνηκώς,* P. perf. of *θνήσκω.*

τείρω (found only in pres. and imperf.), v. a. ("To rub, rub away"; hence) *To vex, afflict, distress.*

τέκε, Ion. for *ἔτεκε,* 3. pers. sing. 2. aor. ind. of *τίκτω.*

τέκ-νον, *νου,* n. [*τίκτω,* "to beget"; also, "to bear," through root **τεκ**] ("That which is begotten; that which is born"; hence) *A child,* whether actually or as a term of affection.

τελέεσθαι, uncontr. pres. inf. pass. of *τελέω.*

τελευτ-άω -ῶ, f. *τελευτήσω,* p. *τετελεύτηκα,* 1. aor. *ἐτελεύτησα,* v. a. [*τελευτ-ή,* "an end"] *To bring to an end; to finish, accomplish.*

τελ-ευτή, *ευτῆς,* f. [*τελ-έω,* "to finish"] *A finishing, ending, accomplishment*:—*τελευτὴν ποιῆσαι,* (*to make an accomplishment* =) *to accomplish,* i.e. her marriage, v. 249; supply *αὐτοῦ* = *γάμου*; see preceding context.

τελ-έω -ῶ (Ep. **τελ-είω**), f. *τελέσω,* Attic *τελῶ,* p. *τετέλεκα,* 1. aor. *ἐτέλεσα,* Ep. *ἐτέλεσσα,* v. a. [*τέλ-ος,* "an end"] ("To bring to an end or issue"; hence) *To fulfil, complete, accomplish.*—Pass.: **τελ-έομαι -οῦμαι** (Ep. **τελ-**

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είομαι), p. *τετέλεσμαι*, 1. aor. *ἐτελέσθην*, 1. fut. *τελεσθήσομαι*.

Τεμέση, *ης*, f. *Tĕmĕsē*; an ancient city on the W. coast of Bruttium, a country in the extreme S. of Italy.

τεοῖσι(ν), Ion. for *τεοῖς*, neut. dat. plur. of *τεός*; v. 295.

τεός, *ή*, *όν*, Dor. and Ep. for *σός*; see *σός*.

τέρποντο, Ion. for *ἐτέρποντο*, 3. pers. plur. imperf. ind. mid. of *τέρπω*.

τέρπω, f. *τέρψω*, 1. aor. *ἔτερψα*, v. a.: 1. Act.: a. *To please, delight, gladden*.—b. Alone: *To give delight* or *pleasure*; v. 347.—2. Mid.: **τέρπομαι**, 1. aor. *ἐτέρφθην*, 2. aor. Ep. *ἐταρπόμην*, and, with reduplication throughout all moods, *τεταρπόμην*: a. *To please one's self; to take pleasure* or *delight*.—b. *To enjoy one's self; to be merry; to make merry*;—at v. 369 *τερπώμεθα* (1. pers. plur. subj.) is the Subjunctivus Adhortativus, used as a modified imperative: *suppose we make merry; let us be merry* or *enjoy ourselves*; see *καθέζομαι*;—at v. 310 the part. *τεταρπόμενος* is folld. by Acc. of "Respect."

τεταρπόμενος, *η*, *ον*, P. 2. aor. mid. of *τέρπω*.

τετίημαι, Ep. perf. pass. as if fr. a pres. act. *τιέω*, "to make sorrowful"; with one exception (viz. *τετίησθον*, 2. pers. dual, Iliad 8, 445) found only in part. **τετιημένος**, *Made sorrowful*; i. e. *sorrowful, sorrowing, mourning*;—at v. 114 folld. by Acc. of "Respect."

τετιημένος, *η*, *ον*; see *τετίημαι*.

τετύχθαι, perf. pass. inf. of *τεύχω*.

τευ (enclitic), Ion. for *τινός*, gen. sing. of indef. pron. *τις*.

τεύχω, f. *τεύξω*, 1. aor. *ἔτευξα*, v. a.: 1. Act.: a. *To make, produce*.—b. *To bring about*; v. 277.—2. Pass.: **τεύχομαι**, p. *τέτυγμαι*, 1. aor. *ἐτύχθην*, 3. fut. *τετύξομαι*, ("To be produced"; hence) *To arise, happen, exist, be*; v. 391.

τῇ, fem. dat. sing. of *ὁ*, *ἡ*, *τό*, whether as dem. or rel.

τῇγε = *τῇ*, fem. dat. sing. of *ὁ*, demonstr.; and *γέ*; v. 331.

τηλε-κλῠτός, *κλῠτόν*, adj. [*τῆλε*, "afar"; *κλῠτός*, "renowned"] *Renowned afar, far-famed*.

Τηλέμᾰχ', by elision for *Τηλέμᾰχε*, voc. of *Τηλέμᾰχος*.

Τηλέμᾰχ-ος, *ου*, m. [fr. *τηλεμάχ-ος*, "fighting from afar," with the accent changed to the antepenultima for the purpose of distinction]

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("One fighting from afar") *Tēlĕmăchus;* the son of Odusseus and Pēnĕlŏpē.

τηλῐκος, η, ον, adj. ("Of such an age"; hence) *So young;* v. 297.

τηλόθ', by elision for τηλόθε.

τηλό-θε(ν), adv. [obsol. adj. τηλός, uncontr. gen. τηλό-ος, "far off"; suffix θε(ν) = ἐκ, "from"] 1. *From far off, from afar.*—2. = τῆλε, *Afar, far off;* v. 22.

τήν, fem. acc. sing. of ὁ, ἡ, τό, whether as demonstrative or relative.

τήνδε (before a vowel **τήνδ'**), fem. acc. sing. of ὅδε.

τῆσδε, fem. gen. sing. of ὅδε.

1. **τι**, neut. nom. and acc. sing. of τις, indefinite; and, also, in adverbial force; see τις.

2. **τί**, neuter of τίς, interrogative; used adverbially, *Why? wherefore?*

τίε(ν), Ion. for ἔτιε(ν), 3. pers. imperf. ind. of τίω.

τῐ-θη-μι, f. θήσω, p. τέθεικα, 1. aor. (found only in indicative mood) ἔθηκα, 2. aor. ἔθην, v. a.: 1. Act.: a. Locally: *To put, place,* etc.—b. With Acc. of thing and Dat. of person: *To assign, award, give* something *to* one; *to bestow* something *on* one; v. 223.—c. With ἐνὶ θυμῷ: ("To put in the mind"; hence) *To inspire with.*—2. Mid.: **τῐ-θε-μαι**, f. θήσομαι, 1. aor. (only in ind. and part.) ἐθηκἄμην, 2. aor. ἐθέμην, *To put,* or *place,* as one's own act [lengthened and strengthened from root θε, akin to Sans. root DHÂ, "to put"].

τίκτω, f. τέξω and τέξομαι, p. τέτοκα, 2. aor. ἔτεκον, v. a. Of a mother: *To bear, bring forth* [root τεκ, akin to Sans. root TAKSH, "to fabricate, form, make"; whence Sans. *tok-a,* "offspring"].

τῑ-μή, μῆς, f. [τί-ω, "to honour"] ("That which honours"; hence) 1. *Honour, esteem, respect.*—2. *Rank, dignity.*

τῑμή-εις, εσσα, εν, adj. [τῑμή, (uncontr. gen.) τῑμή-ος, "honour"] ("Full of τῑμή"; hence) 1. Of persons: *Prized, honoured, esteemed.* —2. Of things: *Prized, precious, costly, valuable.*

τίνες, masc and fem. nom. plur. of interrog. pron. τίς.

τίπτε (before a vowel **τίπτ'**), adv. [contr. fr. τί-ποτε; *i.e.* τί, "why"; ποτε, used in "intensive" force] *Why ever; why in the world.*

1. **τις**, τι (Gen. τινός), pron. indef. *Some, any.*—As Subst. m.: *Some one, any one;*—Plur.: *Some persons, some.*—Neut. τι, joined adverbially

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to verbs: *In some degree, somewhat; in any degree, at all.*

2. **τίς**, τί (Gen. τίνος), pron. interrog. *Who? what?*—for τί in adverbial force see 2. τί. —As Subst. m.: *Who? what person?*—Plur.: *What persons? who?*

τί-σις, σεως, f. [τί-ω, "to pay"] ("A paying"; hence, "payment"; hence) With Gen. of person: *Retribution*, or *vengeance, for* or *on account of*; v. 40.

τίω, f. τίσω, 1. aor. ἔτῖσα, v. a. *To pay honour to a person; to honour.*

τλαίης, 2. pers. sing. 2. aor. opt. of τλάω.

τλάω (pres. found only in late writers), f. τλήσομαι, p. (as present) τέτληκα, 2. aor. ἔτλην, v. a.: 1. *To bear, suffer, undergo.*—2. With Inf.: *To dare*, or *venture, to* do, *etc.*—3. Alone: *To hold out, endure, be patient, submit*; v. 288, where τλαίης is folld. by Acc. of "Duration of Time" [akin to Sans. root TUL, "to lift"].

τό, neut. nom. and acc. sing. of ὁ, ἡ, τό, whether demonstrative or relative.

τόγε (before a vowel **τόγ'**), neut. nom. and acc. sing. of ὅγε.

1. **τόδε**, neut. nom. and acc. sing. of ὅδε,

2. **τόδε** (by elision **τόδ'**), as adv.; see ὅδε.

1. **τοί**, enclitic particle, *Doubtless, surely, verily, in truth.*

2. **τοί**, Ion. and Ep. for σοί, dat. sing. of σύ;—always enclitic.

3. **τοί**, Ion. and Ep. for οἱ, masc. nom. plur. of ὁ, ἡ, τό, demonstrative.

τοιαῦτα, neut. nom. and acc. plur. of τοιοῦτος; see, also, τοιοῦτος.

τοι-γ-άρ, adv. [for τοι-γε-ἄρα; fr. 1. τοί, "doubtless"; γέ, "indeed"; ἄρα, "then"] ("Doubtless then indeed"; hence) 1. *So then, therefore, accordingly.*—2. *Wherefore.*

τοῖο, Ion. for τοῦ, masc. gen. sing. of ὁ, ἡ, τό.

τοῖον; see τοῖος.

τοῖος, α, ον, adj.: 1. *Such; of such a kind* or *sort.*—2. Adverbial neut.: **τοῖον**, *So, so much, so very, very*:—θαμὰ τοῖον, *very frequently*; v. 209. —3. As a correlative to οἷος: *Such . . . as*; v. 257.—4. Most commonly in Homer without a correlative, and referring to something, *etc.*, before: *Such as is*, etc., *said*, etc.

τοιός-δε, τοιά-δε, τοιόν-δε, dem. pron. (correlative to οἷος) [τοῖος, "such"; enclitic δέ] *Such, of such a kind*; v. 371, where it implies "so excellent."

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τοιοῦδ', by elision for **τοιοῦδε**, masc. gen. sing. of *τοιόσδε*; v. 371.

τοιοῦτος, *τοιαύτη*, *τοιοῦτο* (Gen.: *τοιούτου*, *τοιαύτης*, *τοιούτου*; Dat.: *τοιούτῳ*, *τοιαύτῃ*, *τοιούτῳ*, *etc.*), dem. pron. *Of such kind, nature*, or *quality; such.*—As Subst.: **τοιαῦτα**, *ων*, n. plur. *Such*, or *such like, things.*

τοῖσι(ν), Ion. and Poet. for *τοῖς*, masc. and neut. dat. plur. of *ὁ*, *ἡ*, *τό*, whether demonstr. or rel.

τοκ-εύς, *έως*, m. [for *τεκεύς*; fr. *τίκτω*, (of a father) "to beget," through root **τεκ**] (A "begetter"; hence) *A father;*—Plur.: *Parents*, i. e. both father and mother; v. 170.

τοκῆες, Ion. for *τοκέες*, nom. plur. of *τοκεύς*.

τολύπευσε(ν), Ion. for *ἐτολύπευσε(ν)*, 3. pers. sing. 1. aor. ind. of *τολυπεύω*.

τολῦπ-εύω, f. *τολυπεύσω*, 1. aor. *ἐτολύπευσα*, v. a. [*τολῦπ-η*, "clew *or* ball" of wool wound up and ready for spinning] ("To make into a clew *or* ball; to wind off" carded wool; hence) *To wind up, finish, put an end to*, etc.

τόν, masc. acc. sing. of *ὁ*, *ἡ*, *τό*, whether as demonstrative or relative.

τόνδε (before a vowel **τόνδ'**), masc. acc. sing. of *ὅδε*.

τόξον, *ου*, n. *A bow.*

τοπάροιθε(ν) (now mostly written as two words, *τὸ πάροιθε(ν)*; see v. 322), adv. *Before* in time; *formerly, in time past.*

τόσον (Ep. **τόσσον**), adv. [adverbial neut. of *τόσος*, "so much"] With Verbs and Adverbs: *So much, so very, so greatly*; cf. v. 62.

τόσος (Ep. **τόσσος**), *η*, *ον*, adj.: 1. Of degree: *So much.*—2. Of number: *So many.*—3. Of size, *etc.*: *So great, so large*, etc.

τόσσον; see *τόσον*.

τότε (before a soft vowel **τότ'**, before an aspirated vowel **τόθ'**), adv. *At that time, then.*

τοῦ, masc. and neut. gen. sing. of *ὁ*, *ἡ*, *τό*, whether as relative or demonstrative.

τοῦδε (before a vowel **τοῦδ'**), masc. and neut. gen. sing. of *ὅδε*.

τούς, masc. acc. plur. of *ὁ*, *ἡ*, *τό*, whether as demonstr. or rel.

τοῦτο (before a soft vowel **τοῦτ'**); see *οὗτος*.

τούτοισι(ν), masc. and neut. dat. plur. of *οὗτος*.

τούτῳ, masc. and neut. dat. sing. of *οὗτος*;—at v. 350 dat. sing. of *οὗτος* as Subst.

τρ-ᾰ-πεζα, *πέζης*, f. [prob. shortened fr. *τετρ-ά-πεζα*, *i. e.* *τετρ-ά-πεδ-σα* = *τετρ-ά-ποδ-σα*;

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fr. τέτρ (in composition for τέττăρ-ες), "four"; (a) connecting vowel; πούς, ποδ-ός, "a foot"] ("A thing with four feet"; hence) *A four-footed table; a table* in general.

τρέπω, f. τρέψω, p. τέτροφα and τέτραφα, 2. aor. ἔτρăπον, v. a.: 1. Act.: *To turn.*—2. Mid.: **τρέπομαι**, f. τρέψομαι, 1. aor. ἐτρεψăμην, 2. aor. ἐτραπόμην, *To turn* or *betake one's self.*

τρέφω, f. θρέψω, p. τέτραφα and τέτροφα, v. a. *To nourish; to nurse, rear.*

τρεψăμενος, η, ον, P. 1. aor. mid. of τρέπω.

τρητοῖσι, Ion. for τρητοῖς, neut. dat. plur. of τρητός.

τρη-τός, τή, τόν, adj. [τρη, a root of obsol. τράω (found in f. τρή-σω, 1. aor. ἔτρη-σα, tenses assigned to τε-τρα-ίνω, trisyll.), "to bore through; to pierce"] ("Bored through, pierced"; hence) Of couches: 1. *Inlaid.*—2. *With holes,* through which the cords of the couch were drawn.—N.B. The word has each of the above meanings assigned to it by various writers.

Τροίη (Ion. for **Τροία**), ης, f. *Troy;* a city of Asia Minor, which the Greeks took B.C. 1184, after a siege of ten years.

τρῡχω, f. τρύξω, v. a.: 1. Act.: ("To wear out"; hence) Of property, *etc.*, as Object: *To waste, consume, devour, eat up;* v. 248.—2. Pass.: **τρῡχομαι**, p. (borrowed fr. τρύω) τέτρυμμαι: Mentally: ("To be worn out, exhausted" *etc.;* hence) *To be grieved, vexed, distressed,* etc.; v. 288.

Τρῶ-ες, ων, m. plur. [Τρώς, Τρω-ός, "Tros," an ancient Phrygian king, the mythic founder of Troy] ("The people of Tros"; *i. e.*) *The Trojans.*

τύμβος, ου, m. ("The place where a dead body is burnt"; hence) *A mound* heaped over the ashes of the dead; *a barrow,* etc.

τυτθός, όν (later **τυτθός**, ή, όν), adj.: 1. *Little, small.*—2. *Young.*

1. **τώ**, masc. and neut. nom. dual of ὁ, ἡ, τό, whether as demonstr. or rel.

2. **τῳ** (enclitic), for τινί, masc. dat. sing. of 1. τις.

3. **τῷ**, masc. dat. sing. of ὁ, ἡ, τό, whether as demonstr. or rel.

4. **τῷ**, adv. [adverbial neut. dat. sing. of ὁ, ἡ, τό] *On this account.*

τῶν, masc. and neut. gen. plur. of ὁ, ἡ, τό, whether as demonstr. or rel.

ὑβρ-ῐζω, f. ὑβρῐσω, p. ὕβρ-ῐκα, 1. aor. ὕβρῐσα. v. a. [ὕβρ-ις, in force of "wantonness"]

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("To act with ὕβρις"; hence) *To wax wanton, run riot,* whether in regard to superior strength and power or to sensual indulgence.

ὕβρις, *εως* (Ep. *ῐος*), f. *Wantonness, insolence, riotousness.*

ὑγρή, *ῆς*; see *ὑγρός*.

ὑγ-ρός, *ρά, ρόν*, adj. *Wet, moist, fluid.*—As Subst.: **ὑγρά,** *ᾶς* (Ion. **ὑγρή,** *ῆς*), f. (*sc. ἅλς* or *θάλασσα*) *The moist* (*sea*), *the sea;* v. 97 [akin to Sans. root UKSH, "to sprinkle"; and so, literally, "sprinkled"].

ὕδωρ, *ᾰτος*, n. *Water.*—N.B. At v. 110 the *ὑ* is long; at v. 146, short [akin to Sans. *udan*, "water"].

υ-ἱός (dissyll.), *ιοῦ*, m. ("One begotten *or* brought forth"; hence) *A son* [akin to Sans. root SU, "to beget," also, "to bring forth"].

ὑλή-εις, *εσσα, εν*, adj. [*ὕλη*, (uncontr. gen.) *ὕλη-ος*, "a wood, forest"] ("Having many a wood *or* forest"; hence) *Well-wooded, woody;* —at v. 246 *ὑλήεντι* is joined to fem. subst. (*Ζακύνθῳ*), as if it came fr. an adj. of two endings only.

ὑμεῖς, ὑμῶν, ὑμῖν, ὑμᾶς, plur. of *σύ*.

ὑμ-έτερος, *ετέρα, έτερον*, pron. adj. [*ὑμ-εῖς*, "ye, you"] ("Of, *or* belonging to, you"; *i. e.*) *Your, yours.*

ὑμός, *ή, όν*, Ep. and Dor. for *ὑμέτερος*.

ὕπᾰτος, *η, ον*, sup. adj. [for *ὑπέρτᾰτος*] (Locally: "Highest, uppermost"; hence) In rank, power, *etc.*: *Highest, most exalted;*—at vv. 45, 81 with a Partitive Gen., or Gen. of "Thing Distributed."

ὑπέμεινε, 3. pers. sing. 1. aor. ind. of *ὑπομένω*.

ὑπέμνησε(ν), 3. pers. sing. 1. aor. ind. of *ὑπομιμνήσκω*.

ὑπέρ, prep.: 1. With Gen.: **a.** *Over, above.*—**b.** *Beyond, above, higher up than.*—**c.** *On behalf,* or *account, of; for.*—2. With Acc.: *Beyond* [akin to Sans. *upar-i*, "above"].

ὑπέρ-βῐ-ος, *ον*, adj. [*ὑπέρ*, "above measure"; *βί-α*, "strength"] ("Having strength above measure"; hence, "of overpowering strength, of overwhelming might"; hence) *Overweening, outrageous, violent.*

Ὑπερ-ῑων, *ῑονος*, m. [*ὑπέρ*, "above"; *ιων*, poetic suffix used in forming patronymics and so, "the son of him (here, god) above:"—by some considered a shortening of *Ὑπερ-ῑον-ῑων* (fr. *Ὑπερῑων*, *Ὑπερ-ῑον-ος*; suffix *ῑων*, as above), and so, "the son of Hyperion"; see below] (According to mythology Hyperion was a celestial deity, son of Ourănŏs and Gaia, *i. e.* "Heaven and

Earth," father of Hēlĭŏs or Hēĕlĭŏs—"the Sun"—and of Sĕlēnē and Eōs—"the Moon and the Dawn." Homer, however, always assigns the name to Hēlĭŏs or Hēĕlĭŏs, and with but three exceptions combines the two names) *Hyperion;* the Greek sun-god. The companions of Odusseus incurred his anger by killing the finest of his cattle, which were kept in the island of Thrinacia;—at v. 24 Ὑπερ-ῑονος δυσομένου is Gen. of place "where": *where Hyperion sets,* i.e. in the West. This gen. is almost wholly confined to poetry; cf. δυσόμενος. Supply, also, Ὑπερῑονος with ἀνιόντος in same line: *where Hyperion rises,* i.e. in the East.—N.B. The name was in ancient times regarded as formed from ὑπέρ, and ἰών, part. of εἶμι, "to go"; thus meaning, "One going, *or* moving, above." But to this derivation there are two objections. The first is that ἰών has the ι short; the second, that the Gen. would end not in ονος, but in οντος.

ὑπέρ-μορ-ος, ον, adj. [ὑπέρ, "beyond"; μόρ-ος, "fate, destiny"] *Beyond fate* or *destiny.*—In the best editions of Homer the reading at vv. 34, 35 is ὑπὲρ μόρον, not ὑπέρμορον; see μόρος. With the exception of the above doubtful passage, only ὑπέρμορα, neut. acc. plur. in adverbial force, and a late adverb ὑπερμόρως, are connected with ὑπέρμορος.

ὑπερφῐάλοισι, masc. dat. plur. of ὑπερφῐάλος.

ὑπερφῐάλος, ον, adj. ("Exceeding in power"; hence) In bad sense: *Overbearing, overweening, arrogant, wanton.*—As Subst.: **ὑπερφῐάλοι, ων,** m. plur. *Overbearing,* etc., *men* or *persons.*

ὑπερφῐάλ-ως, adv. [ὑπερφῐάλ-ος, "exceeding in power"] ("After the manner of the ὑπερφῐάλος"; hence) *Exceedingly, excessively.*

ὑπερῷ', by elision for **ὑπερῷα;** see ὑπερῷος.

ὑπερωῐόθεν, v. 328, is held by some to be an adv. fr. ὑπερώῐον, (uncontr. gen.) ὑπερωῑο-ος, "an upper chamber"; suffix θεν = ἐκ, "from"; and so, *From the upper chamber.*—By others the word is regarded as the old form of the Gen. = ὑπερωΐου; cf. ἐμέθεν = ἐμοῦ; σέθεν = σοῦ; ἕθεν = οὗ (reflexive pron.). In this view ὑπερωϊόθεν is a "Gen. of Place": *In the upper chamber;* see Ὑπερῑονος. The τοῦ at the beginning of the line is the Gen. masc. sing. of demonstr. ὁ, and refers to ἀοιδός, just as ὁ at v. 326 does.

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ὑπερῷον, *ου*; see ὑπερῷος.

ὑπερ-ῷος, *ῴα*, *ῷον*, adj. [ὑπέρ, "above"] *Being above* or *over*.—As Subst.: **ὑπερῷον** (Ion. and Ep. ὑπερώϊον), *ου*, n. ("That which is above"; hence) *The upper part of a house; the upper story* or *rooms*;—at v. 362 in plur.

ὕπ-νος, *νου*, m. *Sleep* [akin to Sans. root SVAP, "to sleep"].

ὑπό (before a soft vowel **ὑπ'**, before an aspirated vowel **ὑφ'**), prep.: **1.** With Gen.: **a.** *Under, beneath*.—**b.** Of the agent: *By, through*.—**c.** Of the feelings, *etc.*: *Under the influence of, by, through*.—**2.** With Dat.: **a.** *Under, beneath*; **v. 96**, *etc.*—**b.** *Beneath, at the foot of*, a mountain, *etc.*; v. 186.—**3.** With Acc.: *Under*.—**4.** Alone: In adverbial force: *Below, beneath, underneath* [akin to *upa*, "under"].

ὑποθήσομαι, fut. ind. mid. of ὑποτῐθημι.

ὑπο-μένω, f. *ὑπο-μενῶ*, 1. aor. *ὑπ-έμεινα*, v. n. [ὑπό, "behind"; *μένω*, "to remain"] ("To remain behind"; hence) *To wait*; see γνώμεναι.

ὑπο-μιμνήσκω, f. ὑπο-μνήσω, 1. aor. ὑπ-έμνησα, v. a. [ὑπό, "somewhat"; μιμνήσκω, "to remind"] With Acc. of person and Gen.: ***To somewhat remind*** a person, or ***to put*** a person ***in mind, of***; v. 321.

ὑπο-πετάννῡμι, f. ὑπο-πετᾰσω, 1. aor. ὑπ-επέτᾰσα, v. a. [ὑπό, "beneath"; πετάννῡμι, "to spread"] ***To spread beneath*** or ***underneath***;—at v. 130 in tmesis, ὑπὸ λῖτα πετάσσας.

ὑποπετάσσας (Ep. for ὑπο-πετᾰσας), *ᾱσα*, *αν*, P. 1. aor. of ὑποπετάννῡμι.

ὑπο-τῐθημι, f. ὑπο-θήσω, v. a. [ὑπό, "from under"; τῐθημι, "to put"] ("To put from under"; hence, "to hold out, present"; hence) 1. Act: *To put forward, suggest*.—2. Mid.: **ὑπο-τῐθεμαι**, f. ὑπο-θήσομαι: With Dat. of person: ***To make a suggestion*** (as one's own act) ***to***; ***to counsel***, or ***advise***, a person.

ὑψ-ᾰγόρ-ης (Ion. for **ὑψ-αγόρ-ας**), *ου*, m. [ὕψ-ῐ, "on high, aloft"; ἀγορ-εύω, "to speak"] ("One who speaks on high *or* aloft"; hence) ***A big-talker; a vaunter, boaster, braggart.***

ὑψηλοῖο, Ion. for ὑψηλοῦ, masc. gen. sing. of ὑψηλός.

ὑψ-ηλός, *ηλή*, *ηλόν*, adj. [ὕψ-ος, "height"] ("Pertaining to ὕψος"; hence) *High, lofty*.

φάρμᾰκον, *ου*, n. ("A drug," whether good or bad; hence) In a bad sense: ***Poison.***

φασί, 3. pers. plur. ind. pres. of φημί; see φημί.

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φᾰτο, Ion. for ἔφατο, 3. pers. sing. 2. aor. ind. mid. of φημί.

φέρε, **φέρον**, Ion. for ἔφερε, ἔφερον, 3. pers. sing. and plur. imperf. ind. of φέρω.

φέριστος, η, ον, sup. adj. used as a superl. of ἀγᾰθός: *Best, most excellent.* — As Subst., in Voc. **φέριστε**: Ironically: *Most excellent friend, my very dear fellow*; v. 405; see ἀγᾰθός.

φέρ-ω, f. οἴσω, p. ἐνήνοχα, 1. aor. ἤνεγκα, v. a. irreg. *To bear, bring, carry, convey* [in pres. and imperf. akin to Sans. root BHRI, "to bear, carry," *etc.*; the other parts of the verb are to be assigned respectively to the bases *οἴ-ω* and ἐνέκ-ω or ἐνέγκ-ω].

φ(ε)ύγ-ω, f. φεύξομαι, 2. aor. ἔφῠγον, 2. perf. πέφευγα, p. perf. pass. πεφυγμένος, in act. force, v. n. and a.: 1. Neut.: *To flee, take to flight.* —2. Act.: a. *To flee from, avoid, shun.*—b. With Gen. (rare): *To escape from*;—at v. 18 πεφυγμένος ἦεν = ἔφευγε; see 2. εἰμί, no. 1, e. —c. Of war, destruction, *etc.*, as Object: *To escape.*—d. Of words, *etc.*, as Subject: With Acc. of person and Acc. of "Respect": *To escape, slip, come inconsiderately, from* a person *as to*; v. 64 [akin to Sans. root BHUJ, "to bend": Pass. in reflexive force, "to incline *or* bend one's self"; cf. Lat. *fŭg-ĭo*; Eng. *budge*].

φη-μί, f. φήσω, 1. aor. ἔφησα, 2. aor. ἔφην, 2. aor. mid. ἐφᾰμην, v. a. and n. *To say, to speak*;—at v. 194 ἔφαντ' (= ἔφαντο) is used in an indefinite force: *they*, i. e. *men* in general, *said*; or, more freely, *the report went*;—so, at v. 189, φασί, *men say*, i. e. *the report is* or *goes* [root **φη** or **φα**, akin to Sans. root BHÂSH, "to speak, to speak to"].

Φήμ-ῐος, ῐου, m. [φῆμ-αι (plur.), "songs of praise"] ("He of the songs of praise") *Phēmĭus*; the famous minstrel who entertained the suitors of Pēnĕlŏpē with his songs; v. 337.

φῆσι(ν), 3. pers. sing. pres. ind. of φημί.

φθῐν-ῠθω (only in pres. and imperf.), Ep. imperf. φθινύθεσκον, v. a. [lengthened fr. φθίν-ω, "to waste away"] *To waste away; to consume, devour, eat up.*

φθον-έω -ῶ, f. φθονήσω, 1. aor. ἐφθόνησα, v. n. [φθόν-ος, "ill-will"] 1. With Dat. of person: *To bear ill-will towards; to feel envy towards; to envy, to be jealous of.*—2. With Acc. and Inf., as forming an Acc. of cognate

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notion: *To begrudge that,* etc.

φῐλ' = φῐλε, voc. of φῐλος (adj.), v. 158.

φῐλέεσκε, 3. pers. sing. Ion. and Ep. imperf. of φῐλέω;—at v. 264 supply μίν (= αὐτόν) as Object; see φῐλέω.

φῐλ-έω -ῶ (Ion. and Ep. imperf. φῐλέεσκον), f. φῐλήσω, p. πεφῐληκα, v. a.: 1. *To love* —2. *To treat kindly* or *affectionately; to make welcome.* —Pass.: **φῐλ-έομαι -οῦμαι,** p. πεφῐλημαι, 1. aor. ἐφῐλήθην, 1. fut. φῐληθήσομαι and (in mid. form) φῐλήσομαι [akin to Sans. root PRÎ, in force of "to love"].

φῐλ-ήρετμ-ος, *ον,* adj. [for φιλ-ἐρετμ-ος; fr. φῐλ-έω, "to love *or* be fond of"; ἐρετμ-όν, "an oar"] *Loving the oar, fond of the oar.*

φῐλήσεαι, Ion. for φῐλήσῃ, 2. pers. sing. of φιλήσομαι, used as fut. pass. of φῐλέω.

1. **φῐλ-ος,** *η, ον,* adj. [φιλ-έω, "to love"] 1. *Beloved, loved, dear,* etc.—As Subst.: **φίλος,** *ου,* m. *A friend;*—at v. 301 φῐλος, nom., is used for φῐλε, voc.—2. *One's,* etc., *own; my, thine, his,* etc.; vv. 114, 310, 316, 341, *etc.;* in each case see context. — 3. Of things: *Pleasant, pleasing, agreeable;*—at v. 82 folld. by dat.

2. **φῐλος,** *ου;* see 1. φίλος.

Φόρκῡν, *ῡνος,* m. [another form of Φόρκῡς] *Phorcyn* (or *Phorcys*); an old sea-deity.

φορμῖζω, f. φορμῖσω and φορμίγξω, v. n. [for φορμίγγ-σω; fr. φόρμιγξ, φόρμιγγ-ος, "a phorminx," a kind of cithara or lyre, the oldest stringed instrument of the Greek minstrels] *To play the phorminx* or *lyre.*

φρᾱζω, f. φρᾰσω, p. πέφρᾰκα, 2. aor. Ep. ἐπέφρᾰδον and πέφρᾰδον, v. a.: 1. Act.: a. *To indicate, point out.*—b. *To tell, declare.*—2. Mid.: **φρᾱζομαι,** f. φρᾰσομαι, Ep. φράσσομαι, 1. aor. ἐφρᾰσᾰμην, (" To point out to one's self," *etc.;* hence) *To think* or *muse upon; to ponder, consider, meditate, debate;*—at v. 294 φρᾱζεσθαι is an imperatival Inf.; see construction explained under δῐδωμι.

φράσσεται, 3. pers. sing. of φράσσομαι, Ep. fut. mid. of φρᾱζω.

φρεσί(ν), dat. plur. of φρήν.

φρήν, φρενός, f. Sing. and Plur.: *The mind, heart.*

φρον-έω -ῶ, f. φρονήσω, 1. aor. ἐφρόνησα, p. πεφρόνηκα, v. n. [for φρεν-έω; fr. φρήν, φρεν-ός, "mind"] With neut. Acc. of adj. as Acc. of equivalent meaning: *To be minded* or *disposed* in the way pointed out by the adj.; *to*

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think, or *purpose*, in such way:—ἀγαθὰ φρονέων, *being well*, or *friendly*, *disposed*; i. e. *purposing good*, v. 43; cf., also, v. 307.

φῦγε ν), **φῦγον**, 3. pers. sing. and plur. 2. aor. ind. of φεύγω.

φύντες; see ἐμφύω, for v. 381.

φων-έω -ῶ, f. φωνήσω, 1. aor. ἐφώνησα, v. n. and a. [φων-ή, "the voice"] 1. Neut.: ("To use the φωνή"; hence) *To speak*.—**2.** Act.: With Acc. of person: *To speak*, or *call*, *to*.

φώς, φωτός, m. *A man*, *mortal*, as opp. to a god [prob. akin to Sans. root BHÛ, "to be"].

φῶτες, nom. plur. of φώς.

χαίρω, f. χᾰρῶ, χαρήσομαι, and χαιρήσω, p. κεχάρηκα, 1. aor. ἐχάρησα, 2. aor. pass. ἐχᾰρην, v. n.: 1. *To rejoice*, *be glad*.—**2.** In salutations: χαῖρε (and χαίρετε), *Hail!* [akin to Sans. root HARY, "to desire"].

χᾰλεπός, ή, όν, adj.: **1.** *Hard to bear*, *sore*, *grievous*.—**2.** Of persons: *Cruel*, *harsh*, *stern*.

χαλκέη, Ion. for χαλκέα, fem. nom. sing. of χάλκεος.

χάλκ-εος, έα, εον, adj. [χαλκ-ός, "copper"] ("Of, *or* belonging to, χαλκός"; hence) *Made of copper* or *bronze*; *brazen*.

χαλκ-ήρ-ης, ες, adj. [χαλκ-ός, "bronze"; **ἤρ**, a lengthened form of root **ἀρ**, whence ἀρ-αρ-ίσκω, in force of "to fit *or* furnish" with a thing) ("Fitted, *or* furnished, with bronze"; hence) Of weapons: *Tipped with bronze*, *bronze-tipped*.

χαλκός, οῦ, m.: **1.** *Copper*, *bronze*, or (acc. to some) *brass*.—**2.** As made of copper, *etc.*: *A hatchet*, *axe*, *bill-hook*.

χαλκο-χῐτων, χῐτωνος, m. and f. adj. [χαλκός, uncontr. gen. χαλκό-ος, "copper *or* bronze"; χῐτών, "a cuirass" of soldiers] *Having a cuirass of copper* or *bronze*.

χᾰρῑζετο, Ep. for ἐχᾰρῑζετο, 3. pers. sing. imperf. ind. of χαρῑζομαι.

χᾰρίζομαι, f. χᾰριοῦμαι, late χᾰρίσομαι, 1. aor. ἐχᾰρισάμην, p. pass. in mid. force κεχᾰρισμαι, v. mid. [for χαρίτ-σομαι; fr. χάρις, χάριτ-ος, "a favour"] ("To show favour" to a person about something; hence) 1. With Part. in concord with Subject, to show the way in which the χάρις is evidenced: *To make one's self*, etc., *acceptable*, or *agreeable*, *by* the course denoted by the Part.; *to seek favour by*; v. 61.—**2.** *To give freely* or *cheerfully*;—at v. 140 folld.

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by Partitive Gen. as Object: χαριζομένη παρεόντων, *giving freely of the things that were at hand* or *ready.*

χεῖλος, εος ους, n. *A lip.*

χείρ, χειρός, f. *A hand* [akin to Sans. root HṚI, "to convey," also, "to seize"; and so, literally, "a conveyer *or* seizer"].

χέρνιψ, χέρνῐβος (used by Homer only in Odyssey and in Acc. χέρνῐβα), f. [=χέρ-νιβ-s; fr. **χερ**, Ion. base of the oblique cases of χείρ, "a hand"; **νιβ**, root of νΐζω, "to wash"] ("Hand-washer"; hence) *Water for washing the hands* before meals; v. 136.

χερσί(ν), dat. plur. of χείρ.

χεῦσαι, 1. aor. inf. of χέω.

χέω, f. χεῶ, Ep. χεύσω, 1. aor. ἔχεα, Ep. ἔχευα, v. a. ("To pour out" anything liquid; hence) Of solids: 1. *To shed, scatter, throw out.* —2. As a result of "throwing out" from baskets, *etc.*: *To construct*, or *raise*, a sepulchral mound of earth, *etc.*; v. 291, where χεῦαι is an imperatival Inf.; see construction explained under δῐδωμι.

χθών, χθονός, f. *The ground, the earth* [akin to Sans. *kshamá, ksham*, "the earth"].

χῐτών, ῶνος, m. *An under-garment, vest, tunic.*

χόλος, ου, m. ("Bile, gall"; hence) *Wrath, anger.*

χολ-όω -ῶ, f. χολώσω, 1. aor. ἐχόλωσα, v. a. [χόλ-ος, "anger"] 1. Act.: *To anger, make angry, provoke.* — 2. Mid.: **χολ-όομαι -οῦμαι**, f. χολώσομαι, Ep. κεχολώσομαι, p. pass. in mid. force κεχόλωμαι, 1. aor. ἐχολωσάμην, 1. aor. pass. in mid. force ἐχολώθην: With Gen.: *To be angry, provoked*, or *enraged on account of*; v. 69.

χράομαι -ῶμαι, f. χρήσομαι, 1. aor. ἐχρησᾰμην, p. pass. in mid. force κέχρημαι, v. mid.: ("To furnish what is needful"; hence) 1. With Dat.: *To use, make use of, employ.*—2. Perf. κέχρημαι, in force of pres. tense: With Gen.: *To be in need*, or *want, of*; v. 13.

χρεῖος; see χρέος.

χρέ-ος (Ep. **χρεῖ-ος**), εος ους, n. [χρέ-ομαι, Ion. form of χρά-ομαι, "to use"; and in perf. "to want *or* need" a thing for use, *etc.*] 1. *Want, need, necessity.*—2. *A business of necessity*; and, generally, *business, matter, affair*; v. 409.

χρε-ώ (Ep. **χρει-ώ**), όος, οῦς, f. [χρέ-ομαι, Ion. form of χρά-ομαι, "to use"; and in perf. "to want *or* need" a thing for use] *Want, need.*—Homeric elliptical phrase:

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τίπτε σε χρεώ (sc. ἱκάνει)? *why does necessity come to thee?* i.e. *what need hast thou of this?* or *why must thou so do?* v. 225. It is to be observed that in this phrase χρεώ is always used as a monosyllable.

χρή, f. χρήσει, impers. verb [perhaps for χρά; fr. χρά-ω, "to deliver an oracle"] ("It," *or* "a deity, delivers an oracle"; hence) 1. *It is fated* or *necessary.*—2. With Acc. of person and Inf.: *It behoves*, or *befits*, one *to* do, *etc.*; one *must* do, *etc.*; v. 296. In this construction the Acc. and Inf. form, strictly speaking, the Subject of χρή.—3. With Acc. of person and Gen. of thing: *There is need to* a person *of* something:—ὅττεό σε χρή, *of what there is need to thee*, i.e. *of what thou hast need*, or *what thou needest.* In this construction χρή contains its Subject in itself, viz. χρέος or χρεώ.

χρίω, f. χρίσω, p. κέχρικα, 1. aor. ἔχρισα, v. a.: 1. Act.: *To anoint.*—2. Mid.: **χρίομαι**, f. χρίσομαι, 1. aor. ἐχρισάμην, *To anoint* for one's self, *or* by one's own especial act:—ἰοὺς χρίεσθαι χαλκήρεας, *to anoint* (i.e. *to besmear* with poison) *the bronze-tipped arrows*, v. 262.

χρύσειος, η, ον, Ep. for χρύσεος; see χρύσεος.

χρῡσ-εος, έη, εον, adj. [χρῡσ-ός, "gold"] ("Of, *or* belonging to, gold"; hence) 1. *Made of gold, gold-, golden.*—2. *Ornamented*, or *inlaid, with gold.*

χρῡσοῖο, Ion. for χρυσοῦ, gen. sing. of χρῡσός.

χρῡσός, οῦ, m. *Gold.*

χῶρος, ου, m. *A place, spot.*

ψῡχ-ή, ῆς, f. [ψύχ-ω, "to breathe"] ("That which breathes *or* is breathed"; hence, "breath"; hence) *Life.*

1. **ὦ**, interj. *O! oh!*—As an exclamation: ὢ πόποι, *Oh! strange; oh! shame.*

2. **ὦ**, interj. gov. voc. *O!* vv. 45, 81.

3. **ᾧ**, masc. dat. sing. of ὅς, ἥ, ὅ.

4. **ᾧ**, masc. dat. sing. of ὅς = ἑός; vv. 240, 308, *etc.*; see ἑός.

Ὠγυγίη, ης, f. [Ion. for Ὠγῠγία] *Ogӯgĭē*, or *Ogӯgĭa*; a mythic island in the Mediterranean.

ὧδε (by elision ὧδ'), demonstr. adv.: 1. *In this way* or *manner; thus; as follows*; v. 236.—2. Of place: *Hither, here*; v. 182.

ὠδῠσάο, Ion. for ὠδύσω, 2. pers. sing. 1. aor. ind. of ὀδύσσομαι.

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ὤïξε(ν), 3. pers. sing. Ep. 1. aor. ind. of οἴγω; see οἴγω.

ὠκ-ῠ-μορ-ος, ον, adj. [ὠκ-ύς, "quick"; (υ) connecting vowel; μόρ-ος, "fate"] ("Having, *or* with, a quick fate"; hence) *Quickly dying; doomed to speedy death.*

ὤλετο, 3. pers. sing. 2. aor. ind. mid. of ὄλλῡμι.

ὠνέομαι -οῦμαι, f. ὠνήσομαι, p. ἐώνημαι, 1. aor. ὠνησᾰμην, ἐωνησᾰμην, and ἐπρ:ᾰμην (fr. obsol. πρίᾰμαι), v. mid.: With Acc.: *To buy, purchase.*

ὦπα, acc. sing. of 1. ὤψ.

Ὦπος, gen. sing. of 2. Ὤψ.

1. **ὡς**, adv. and conj: 1. Adv.: **a.** *As, like as, just as.* —**b.** *As if, like as if.*—**c.** *In what way* or *manner; how.*— **2.** Conj.: **a.** *That;*—with ind., or with opt. in oblique narrative, to denote a fact; with inf. to denote a purpose, result, consequence, *or* effect. —**b.** *So that.*—**c.** *That, in order that, to the end that.*— **d.** *As, inasmuch as, since, because.*

2. **ὥς**, demonstr. adv. *So, thus, in such* or *like manner.*

3. **ὥς**, adv.: 1. As an emphatic exclamation: *How!*— ὡς δὴ ἔγωγ' ὄφελον . . . ἔμμεναι, *how indeed do I at least wish that I was*, i. e. *would indeed that I at least were*, v. 217; see ὀφείλω, no. 3.—**2.** With Opt. alone, to express a wish: *Oh! that, would that!*—ὡς ἀπόλοιτο καὶ ἄλλος, *oh! that* (or *would that*) every *other also might perish*, v. 47.

ὥσ-τε (before an aspirated vowel ὥσθ'), adv. and conj.: 1. Adv.: *So as, just as.*—**2.** Conj.: **a.** *So that:* (a) With Indic. to represent a fact.— (b) With Inf. to mark a result or effect.—**b.** With Inf. to mark an intention or intended result: *So as, as for, for the purpose of* doing, *etc.* —**c.** At the beginning of a sentence, to mark a strong conclusion: *And so, consequently, therefore.*

ᾤχετο, 3. pers. sing. imperf. ind. of οἴχομαι.

1. **ὤψ**, ὠπός, f. [for ὤπ-ς; fr. ὠπ, lengthened form of root ὀπ, "to see," found in ὄψομαι (= ὄπ-σομαι) used as fut. of ὁράω, and in 2. perf. ὄπ-ωπ-α] ("That which sees"; hence, "the eye"; hence) *Face, countenance.*

2. **Ὤψ**, Ὦπος, m. [1. ὤψ] *Ops;* the son of Peisēnor, and the father of Eurucleia, the nurse of Odusseus; v. 429. —N.B. When a subst. or adj. is used as a proper name, it is for the most part distinguished by a change in the accent; cf. 1. ὤψ.

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